LONDON's REMEMBRANCER.

A

CALL

AND

PATERN

For TRUE and SPEEDY

REPENTANCE.

BEING

An ABRIDGMENT of those many severe SERMONS,

By Thomas Reeve, B. in Divinity.

INTITULED

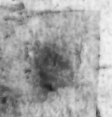
GOD's PLEA for NINEVEH:

The only seasonable Work that can be done in this day.

Jer. 18. 7. *At what instant I shall speak concerning a Nation, and concerning a Kingdom, to pluck up, and to pull down, and to destroy it: If that Nation against whom I have pronounced, turn from their evil way, I will repent of the evil that I thought to do unto them.*

Rom. 3. 12. —*When I begin, I will also make an end.*

LONDON, Printed for *Th. Dawks*, 1683.



LONDON's REMEMBRANCER.

A

CALL

AND

PATERN

For TRUE and SPEEDY

REPENTANCE.

BEING

An ABRIDGMENT of those many severe SERMONS,

By Thomas Reeve, B. in Divinity.

INTITULED

GOD's PLEA for NINEVEH.

The only seasonable Work that can be done in this day.

[illegible]

LONDON, Printed for [illegible]

1683
R32

*The Author's DEDICATION.

To the Religious Citizens of LONDON, *who are sensible of the* Sins, *and do suplicate for the* Safety *of their CITY.*

*This is Abridg'd.

Honored Sirs, and Citizens of a famous City, &c.

I Call you out to a new Merchandize, many of you have been negotiating in most of the known Cities of the World: but did any of you yet Trade at *Nineveh*? Let this be your Empory, buy up her Commodities, and set up an Exchange of her Wares: others may call upon you to traffick elsewhere; I direct you to this City. Some of *Nineveh*'s Ashes, Sack-cloth, men with new lips, feet and hands, would be more useful now, than all the precious Rarities the richest Marts can afford: *Nineveh* is the Place, the way is beaten: you shall never repent of the Journey, 'tis a renowned place: in whose Ruins, you may find Treasure enough to redeem you out of the present hazards, and to prevent future Miserys. Indeed, I lay your Sandals before you, yet be not discouraged, ye shall go but like Merchant-Adventurers, if ye be Industrious ye may drive a very advantagious Trade, and come home laiden with the Riches of the same, linger not, set forth speedily, and make a quick return, and Millions shall bless you: quarrel not who shall go first, but walk peaceably, and God Almighty prosper you: Apply your selves to the right work, and fall to right down Christianity, let him be the best Man which can be most Zealous in this Religious Service. 'Tis hard to build a City, and 'twill be as hard to preserve it: When a City is grown crazy with Sin, they must be Master Workmen that repair its decays, or keep it from a Down-fall: be ne'er so well prepared, your Task requires almost Angelical purity and perfection to discharge: Consider what ye are to do, to wring a Spear out of the Almighty's Hand, to turn back an Host of Judgments upon their March: appear in compleat Harness, and quit your selves like men. But by what Citizens shall this be done? By them that are truly Religious, and are sensible of the Sins, and do supplicate for the safety of the City: I Must have such as have the Sins of the City smarting upon their Hearts, and the safety of the City, ecchoing in their Lips. I take no delight in hearing Citizens commended for exterior things, such are The conspicuous Persons which are perspicuous in Graces, and the Eys that see them bless them for their Piety, whose chief Mart is in Heaven, and Trade for such Riches as excel all the Treasur's of Ægypt, whose Hearts are knit to the City, and whose Tongues are soliciting for it, which weep over the Sins of the City, and would even sacrifice themselves in Expiatory Durys, to prevent Judgments from it: Pardon me, I judg not the City by Furs and Gold-Chains, &c. These have no place, but only the feeling Conscience

A. Bull

ſcience and fervent Soul: the reſt I might ſend to *C. M. Coriolanus*, who in the greateſt neceſſity never tendred the well-fare of the Inferiors, but lookt only to provide for his own Greatneſs and his great Ones: and held the poorer Citizens to ſad ſufferings, leſt being ſupplyed with what they wanted, they might be ſtudied to call him and the reſt to account for their Injurys. Having taken upon me a dolorous Service, to whom ſhould I apply my ſelf, but to the true Mourners in *Jeruſalem?* yes, there are ſins in the City, and theſe ſins do threaten Judgments. All ye Orchards face the one and fear the other, let me intreat You to ſigh and ſacrifice with me, that the City being penitent, neither the Peril nor perishing of the City may be decreed. To obtain this Bleſſing, I confeſs, I have (as I can) ſanctify'd my ſelf with ſome ſolemn Reſolutions: I deſire you to enter into the ſame Vow with me, not to deſert the City with your Repentance and Devotion, till a diſcharge be brought out of Heaven, and the City ſettled in a Condition to be ſpared. I hear a loud ſpeech, *what is not this City able to do?* I wiſh it may be able to examine and to extricate her ſelf: I cannot but love your City for her Breaſt, that ſhe proved ſuch a kind Nurſe to them which had neither Milk nor Maintenance, when upon the Death of their Mother they were as expoſed Children. I thought once to have call'd in all the Nobility and Gentry of the Nation to joyn in this Work: I would have Invited the Reverend of the Clergy to have aſſiſted in this Religious ſervice, I would have drawn in all the Civil and Common Lawyers to plead in Heaven for this City. I would have ſummoned in all the Phyſicians to have administred a ſoveraign Potion to this City: I thought to have ſent down to all the Citys in this Kingdom to have repaired hither themſelves, or ſend their faithful ſubſtitutes, their Converſion, to officiate for the City in her greateſt peril: for ſeeing this is the *Metropolis*, why ſhould not all the Daughters do their Duty to their Mother, and wait upon her with their Prayers, Tears, Humiliation and Mortification? yes, they here vending all their Commoditys, and buying their principall Wares, 'tis convenient ſhould bleſs her with their Repentance, which hath bleſſed them with Revenue. But becauſe the moſt proper Cure is that which is perſonal, (people being able to prepare their Antidote) therefore ye knowing both the Malady and the Medicine, what need I trouble others? when ye are able (if ye will) to do the work your ſelves, and to be your own Phyſicians. And now I have left you in your own Hands (ſetting Life and Death before you, Oh that I could ſpeak to the City in general, that as ALL *Nineveh*, ſo ALL your City would be unanimous to unite their Repentance to keep off a Judgment. But I ſee ſuch a Complicated Diſeaſe of bad Opinions, and ſuch Cakery of evil Life amongſt you, ſome only magnifying the Virtues of the C others going on in an Inſenſibility of any thing, that it is either Sin or Danger, that a diſpair to find the generality apprehenſive either of Diſeaſe or Cure. I remember that *Calcedon* was called, *the Town of the Blind*, becauſe they would not ſuffer an experienced Work-man to build their Houſes: and ſo, ſuch a blind City ſhall I leave you, if I ſet on Work half ſighted Architects, who can neither ſee Errors, nor forſee Hazards. Therefore I do ſet-by all the Humorous and Vitious amongſt you, and apply my ſelf only to thoſe that are truly Religious, which have the moſt Conſcience to diſcover ſin, and the moſt Remorſe to reconcile an offended God. It is a ſingular Work, and there muſt be ſingular Agents in it. It is *That great City*, and it muſt be *that Great or Good*

part),

parts, which must invert the state, and avert the Judgment of the City: *Lord, who am I, that I should go unto Pharaoh, and that I should bring forth the Children of Israel out of Egypt?* Exod. 3. 11. So, who am I, that I should summon a whole City to Repentance, and bring such vast numbers out of the bondage of their Corruption and Destruction; Yet God hath given the Motion, and he may by such a Stammering Tongue make his Message effectual, who knows but this Cake of Barly-Bread may overturn the *Midianites* Tent? That this Lump of dry Figs may heal the Soar? That this Clay and Spittle may open the Eyes of the Blind? Bring forth your Repentance? and what may not such an *Hester* appearing do to reverse a Decree? God is not so offended with the City, but Repentance can end the distaste. I set before you *Nineveh*, not half so glorious in being Potent, as being Penitent. *Jonah* doth denounce a Judgment, God doth pronounce a Pardon; the Prophet must not spare, and yet God doth spare. The Prophet hath Threatned them into Repentance, then God doth not Threaten but Comfort, not adjudg and accurse, but accept and acquit: Repentance doth renew the People and revoke the Sentence. The Prophet was very opposite to it, but God doth bring in very apposite Reasons to satisfy his Contradicting spirit. God doth plead for the City, and doth plead against his own Prophet. This is the *Dilemma* how the Prophecy may stand and the City may stand: The Prophecy is obey'd, and therefore there could be no overthrow, there was Repentance and therefore there could be no Rejection and Revenge, this is the middle way, which God doth make use of to answer the *Dilemma*. God will not approve of his Prophets, if they do not proclaim Judgment. Tho the Prophets must thunder, yet God doth keep the thunder-bolt in his own hand. A sinful people must be warned, a penitent people must not be destroy'd. This is one of the Riddle's of God's Mercy, which *Jonah* not being able to unfold, God doth expound it; doth God shew *Jonah* how he could prophesy no less, and yet how he himself could spare no less? *Should'st not thou cry? should they not thus reform? should I not thus spare?* God had taught *Jonah* many things, and now he doth reveal to him the *Enigma* of his merciful Justice, how Justice and Mercy may meet together in the same subject without Violation to either: The Prophet was in great blindness concerning this secret, and the City had like to have paid dearly for his want of understanding, but God satisfy'd the Doubt and saved the City. Oh that we could see such a Riddle in your City, and thus explained. *Jonah* [now] doth cry, but is God believed? the overthrow is proclaimed, but do Men fly from it? the City is warn'd, but is it humbled? 'tis threatned, but shall it be spared? Oh that the Citys willful Impudency, after millions of Cryes, should not be a greater Riddle, how it can be spared, than Gods inclination to Mercy after serious Repentance, is a Riddle, fully expounded before, and half expounded now, that the City may be spared. As intelligent as this City doth seem to be, I wish it could answer one Question, *Is it Nineveh?* Is there [illegible] or almost expectation of such humbling? for this end is this Cry sent forth [illegible] this time] and Oh that the Prophet might only cry, or so cry, that he might cry up a [illegible]. Be not deaf, but open the Ears of others, that ye may not be my Patrons only, [illegible] of the City not of her sins, but of her Repentance. If ye fail in this work, the City [illegible] Remedy. Be as penitent as you can, and diffuse Repentance to others, have ye bur[illegible]d Consciences? draw others to feel the weight of those guilts which may sink them

into

into Ruine. The City is in Peril, what is the Preſervative? Policy may invent much, but I know none but that of Repentance. To prevent a general Overthrow, ſhall we ever ſee a general Converſion? What will Men leave their Seats of Honour, and apply themſelves to Sack-cloath, Aſhes, Faſting, mighty Crys, turning from their evil Ways, and from the Violence of their Hands? Oh that we could ſee ſuch a beautiful City to honour our Nation, and to bleſs it ſelf. But I fear this is but a City of Deſires, and that it is not harder to build up *Jeruſalem* to her firſt Glory, than to raiſe up ſuch a City amongſt us; every Stone in this City may ſooner be altered, and new-laid, rather than Mens Minds and Conſciences. I doubt whether penitent Duties were ever truely intended amongſt us, and I am very jealous whether ever or no we ſhall ſee them really expreſt. Men can rather ſhoot the Gulf, climb the Alpes, go a pilgrimage over the whole Earth, than repent: All the Difficulties which ye ever met with, are not like this Streight. I confeſs here doth appear to be much Religion in the City, but what Repentance is there? or if Repentance, is it that of *Nineveh*? No, here are Sins enough to overthrow a City, but is there Repentance enough to have it ſpared? The Earth never ſaw greater Provocations, but when ſhall it be ſaid, Heaven never ſaw greater Propitiation? People are much for Paterns, but not for Imitation (*Unleſs it be of that which is wicked, as Swearing, and Whoring, &c.*) wiſe Men may deviſe Forms, but where are the vertuous Men that will conform to them? No, as a Beaſt neighed to *Alexander*'s Horſe which was painted, but the Spectators expreſſed no ſuch Reſpect to *Alexander*'s Image it ſelf: whereupon *Apelles* ſaid, That he had painted the Horſe better than the Prince. So Bruites will be more affectionate to thoſe things which do reſemble their Nature, than we to thoſe things which ſhould direct our Manners. Here is a choiſe Picture, *Nineveh* limmed out with Tears and Graces, and a Frame made for it, even this Record in holy Scripture: but when ſhall we behold the Paralel? Oh Citizens, and Religious, though you have ſome Skill in Painting, yet can you draw *Nineveh* to the life, in orient Colours amongſt you? No, were it to preſerve the City from Fire and Sword, yet will ye readily be thus abaſed and changed? ye may be, but it will be with a great Difficulty. For the preſent, what Signs are there of ſuch Proſtration, Conſternation, Renovation? No, they which have committed horrible Sins, may rather have Forms of ſeeking God to confirm themſelves in their Wickedneſs, than many here which are liable to eminent Dangers, have any evident Expreſſions to fall to the Earth, or to look up to Heaven to avert Vengeance. *Can theſe Bones live? O Lord, thou knoweſt*, Ezek. 37. 3. There is nothing impoſſible to God, but this is almoſt incredible to the preſent View. For I ſee that Men have not learned *Nineveh*'s initiating, much leſs her compleating Graces; they are not yet come to her Trepidations, Percuſſions, Aſtoniſhments, Humi-cubations Macerations, Syncopes of Greif, Paroxiſms of Conflicts, gravitoned Accents of Prayer: No, people nouriſh the Fleſh, catch at the World, follow Modes, temporize with Changes, and leave Perils to the Venture, and Judgments to the Chance: Happen what will, they have not ſo much as a wrimpled Brow, or a trembling Breaſt: A Stork will fly faſter from a cold Country, or a Beaſt from a naked Sword, than theſe from Plagues and Puniſhments. When ſhall we ſee theſe two eſſential parts of Repentance amongſt them, *The turning from their evil Ways, and from the Violence of their Hands?*

1. Their *Evil ways* do seem to have a Mist upon them, they have not Eyes clear enough to see them, or Hearts tender enough to lament them: though they have *strayed* far enough from the prescript Rule of Obedience, and never a precept warranting their lawless Paths, yet they tread on, and consider it not, the *Ignis Erraticus* hath lead them aside, and lay not to Heart over what Rocks and Precipices they do pass: Oh that there should be such Declinations under the directing Ordinances; or such Footprints amongst instructed *Christians! No man saith, what have I done?* Many a Man saith, *what may I not do?* People look upon their Faces, but seldom on their Consciences: This clasped BOOK hath not been opened to view every leaf, nor this deep Well searched to the bottom these many years. Oh! how much Hyprocrisy, Apostacy, Bribery, Flattery, Blood, Blasphemy, Southsaying, Sacriledg have been past over without the least check or fret. If any Sins come under their Discovery, they are the sins of the Age, or the sins which Malignity have doom'd sins, but they have neither Eye, nor Tongues, nor Hearts, to spy out to speak out, or reflect upon their proper sins; though they be as bitter as Gall, as red as Scarlet, as venomous as the poison of Asps, as black as Satan, coming forth with a Steem of the bottomless Pit; yet there is neither Sensibleness nor Conscientiousness of them: they are their proper sins, and as they have given them Conception and Birth, so they bestow Education and Maintenance: they may have a street-cry, or pulpit noise (sometimes) but the sound is gon so soon as received; they deny them, conceal them, extenuate them and justify them; yea some are so impudent as to deride them: *Fools make a mock of Sin*, though it be to dance before a Calf of their own making, to triumph over a captivated *Sampson*, or to quaff in the Bowls of the Sanctuary, or to present *John Baptist*'s Head in a platter, or to cry Hail to the King of the *Jews*, when he is leading away to be crucified. These, or the like, are the Expressions which they do make to their Sins, rather than look aghast upon them, loath them, bleed under them. How many Sinners have ye yet seen, that though they have done things contrary to the Torch Light of *Nature*, and Sun-Light of *Scripture*, the Tenor of their own *Oaths*, and the Terror of a *Catholick Church* condemning them, that have yet blush'd, sob'd, or rung a hand, or bended a knee for them? No, they have done them, and stand up in the defence of them; after productions they do bestow upon them protection. Now if People will not discern their Sins, how will they ever disclaim them? if they will not look upon their evil ways, how will they ever turn form their evil ways? what little likelihood, what small hopes of Conversion and Reformation?

2. *Turning from the violence of their hands*, is a thing as improbable: For, are there any gentler or juster times to be expected? Will Men pare their Nails, soften their Palms? No, I don't see so much as sense of *Injury*, or a shame of *Oppression*. Not so much as an *Adonibezek*'s remorse for Cruelty, *Threescore and ten Kings have I, &c.* Nor an *Ahab*'s fright upon a Bloody Fact, to be confounded so, that, *&c.* People do not so much as question their Estates, which they have gotten by forged Cavillation, or ask forgiveness for their wrongs, or make restitution for their ill gotten goods: much less will desist from their damnifying Course. *Tyranny* doth flow in with a high rage. The *Earth* is covered with violence; as it was in the days of *Noah*, Gen. 6.9 A man would think that *Egypt*'s iron Furnace, or *Babylon*'s iron Yoak were amongst us. Here is digging of Pits, taking up all with the Angle, swallowing People alive, as the Grave, eating Fruits without Mony, breaking the Arms of the fatherless, afflicting

Gods Heritage, the Rulers being as roaring Lyons (as the *Scripture* ſaith) and the Judges as the Wolves of the Evening, devouring with ſuch Fury that they leave not the Bons till the Morrow. Some groping for Bribes with *Felix*: Some requiring mens right Eyes to condeſcend to a peace, with *Naaſh*: Some pronouncing ſentence of death upon a framed Information, with *Jezabel's* Judges; Some not being aſhamed to run greedily after the Error of *Balaam* for Reward: How many Houſes are build with crying Stones, and cemented with bloody Morter? The Times are full of much Fraud and Force, Invention and Circumvention, Domination and Concupiſcation. Men injoying Preys with as much Satisfaction as Birthrights, and poſſeſſing Riſles with as quiet a Conſcience as juſt Earnings: Oh! when will the Whip depart out of this City? when will the wild Beaſt's teeth fall out of their heads? when will the Hammers leave beating? or the Mill-Stones leave grinding? when will Repentance ſo reduce this City to Equity, that there need neither Tribunal to rectify Injuries, or Pulpit to touch Conſcience for Extortion? People in general will ſcarce take notice of their Cruelty, much leſs will they take away the Crime; they will ſcarce feel their rough hands, much leſs will they *turn from the violence of their hands.*

Thus then you ſee, how the City is in a dangerous deplorableſtate, full of ſtupendious ſins, and yet full of ſtupid Impenitency; a profeſſing City, and yet far from Evangelical *Purity*: How then may the City Walls ſhake, and every Cittizens Heart be daunted, expecting ſome exemplify'd Judgment, for theſe enormous Tranſgreſſions? Will God ever be dared with challenging Treſpaſſes, or mockd with phannatick Formalities? will the noiſe of the Sermon-Bells, or the ſound of the Goſpellizing Tongues be able to pacify an incenſed God? No, he may ſeize you in your Streets, where you are defying him in your full ſtrength; or take you at *Church*, where you are deluding him (perhaps) with Temple-Cheats. Who ever reſiſted the Lord and proſpered? God may ſend the Flood, when thou art in the midſt of thy Quaffings and Dalliances? Fire may come from Heaven, when the Sun is ſhining brightly in thy ſtreets: A great Cry may be heard in the midſt of the City at Mid Night, when thou art ſuppoſing neither the Slaughter of the *Firſt* nor *Firſt-born*; the Avenger of Blood may perſue *Thee*, and pluck *Thee* out of the Cities of Refuge: God may ſlay thee whilſt thou art laying hold on the horns of the Altar. Hath not God deſtroyed as mighty a people as you? yea, the *Amorites* were potent, yet when their ſins were full, they were emptied out of their Nation. Hath not God ruined as religious places as yours? yes, *Go ye now to my place which is in* Shiloh, *where I ſet my name firſt, and ſee what I did to it, for the Wickedneſs of my people* Iſrael. *Jer.* 7. 22. Yea, go to *Jeruſalem*, how was that Fortreſs of the Earth demoliſhed, yea that City of Oblations made a Sacrifice to the Juſtice of a provoked God. Oh therefore be not confident, neither upon your own Proweſs nor Profeſſion; for 'tis neither your formidable Chivaldry, nor formal Religion, which will priviledg you or protect you; but 'tis your Repentance muſt ſhield you, and ſhelter you. See then what muſt ſave you, and what is your only Preſervative. There are a great Company among you, famed for Parts, and magnifyed for Piety; to You I write, You I ſummon, intreating You by all the Worth that Your Names are embeliſhed with; and adjuring You by all the *Orthodox* Truth, which ye ſeem to have reſerved out of the defection and declenſion of the Times, that You would

firſt

first go a Circuit through your own Consciences, and then that you would walk the streets, and go from one end of the City to the other, and observe the Face and Fare of the City; that you would take notice of the Maladies and Ulcers of the City, and consider what prognosticating Symptons there are of an Emigration and Exanimation. Oh feel the weak Pulse of the City, touch her cold Lips, and behold her grisly Cheeks; look upon the present Dangers and Disasters, apprehend what a Flag of Defiance is hung out upon Earth, and what a Sword is bathed in Heaven. Can such Sins, and the Citys Safety, such Impenitency and the Citys Impunity long stand together? Fear ye not some *Plague*? Some general *Massacre*, some Coal blown with the Breath of the Almighty, that may sparkle and kindle and burn you to such Cinders, that not a Wall or Pillar may be left to testify the remembrance of a City? *They whose Judgment was not to drink of the Cup, have assuredly drunk it off, and shalt thou altogether go unpunished?* Jer. 49. 12. May not the Vial of *red* Wine be reserved for the Lips of this City? Is there more Sin, and shall there be less Justice? Vengence deferred is not recalled, a forbearing God may double his dismaying and cofounding Strooks. Oh therefore mark the bad *Crasis* (i.the Complexion or Mixture of your natural Humours) and the sad *Crisis* (i.the time of Conflict between Nature and Diseases) of the City. Help at an Exigent, Repent when there is nothing but Repentance left for an Antidote. Repent truly, left your Repentance prove a Scandal and a Curse: Repent throughly, left one unmortifyed sin frustrate the vertue of a Humiliation; repent timely, left not knowing the time of your Visitation, the Blessings you wish for be hid from your Eyes.

1 Repent for your-selves. For, as the pure minds had need to be warned, so the pure Consciences had need to be cleansed. The best of you, I fear, have not past through the Puddle without some Filth sticking upon your Skins: therefore search out your Spots and leave not a Stain to be an Eye-sore to Heaven. Weep out all your Contaminations, pray away all your Pollutions, purge away all your Defilemens, have an hour in a day, a day in a year for strict and solemn Repentance.

2. Repent to teach others Repentance. *When thou art converted, confirm thy Brethren.* When ye are quickned your selves with Repentance unto Life, propagate it (if possible) unto Multitudes, that it may be said, *Behold here am I, and my Children.* Let your beleiving in God beget faith in others, your standing up from your Seats, excite others to rise; your empty Bowels, provoke others to fast; your stript Backs, cloath others in Sack-Cloth; your moist Eyes, set others on weeping; your confessing Lips, stir those Tongues in other Men which have bee silent these many years; your making Reparation for Errors, cause others to deface the Memory of foul Facts with oppite Vertues; your mighty Crys fill the City with Eccho's of Devotion; your turning from your evil Ways, change the Steps of others from Exorbitancy; your purging out hand from Violence, procure Oppression to ake in the Joyns of thers Mens Fingers; Do your Closet-work well, and be exact in your Street-work: Repent, and make a whole City propense to Repentance.

To some I might say, Have ye not heard of Repentance? Do ye not know how to repent? Do ye not understand the Effects of Repentance? Have ye not seen Fruits of Repentance? Can ye not repent? Will ye not repent? When did ye ever repent? When will ye at last repent? Oh that ye were as eminent in Repentance as *Nineuh*!

Oh that ye could be rid of the Libertines and Hypocrites amongst you, and that there were none but Penitents in the City! Oh that ye stood upon equal Numbers, that ye were but the third, the twentieth, the fiftieth, the hundred part of the City: that there but a common Hall of you, that ye did but equal the number of the Officers or Watches in the City: that ye were but enough to take the Frowns out of God's Forehead, the Menaces out of his Cheeks, to retard his Feet, to bind his Hands, to put Audience in his Ears, Compassion in his Eyes, Reconciliation in his Breast, Pardon in his Lips; to keep his Trumpeters from the Gates of the City, or his Troopers out of the Streets of the City: Oh! Religious Cittizens, try the Compleatness of your Numbers, and the Perfection of your Gifts. Be not blind under so many Greivances, deaf under so many Warnings, sleepy under so many Judgments. *Beleive not your Politicians, if they tell you your City is in no Danger*: Beleive not your Pulpits, if they preach you up to be *pure enough* against God's examining Justice; beleive not your own Consciences, if they perswade you, that you are prepared sufficiently against all Accidents. Consider how many are wit-foundred with Humours, which stare upon themselves as if Heaven must look upon them with an enamored Eye? how hard is it to get People to confess that there is a guilty Nation, or a sinful City? howsoever that They are the peccant People, or that God should visit a Place for their Impieties: Oh! behold, how many things there are to tempt you to Security, to cauterize you in Sin, and to stupify you to Repentance. And as ever you would seem to have rifled your own Hearts, dissected your own Consciences, to have sent the Intelligencer into the City, to have heard the Crys of your Abominations at Gods Judgment-Seat, to have seen the Armies which are raised in Heaven to assault you: Oh, think upon the City with dismayed Hearts, look upon the City with weeping Eyes, turn aside to bemoan apparent Perils, and fall upon your Knees to mitigate deserved Vengeance. Oh bring forth all the Water in your Heads to extinguish Wrath, kindle all the Fire in your Lips, to put a Heat into congealed Pity: stretch forth all the Manacles in your Hands, to chain such an Adversary. Think, that ye have read Scriptures with reckless Eyes, if ye have not found out Curses against such Sins; that ye have frequented Sanctuaries like fruitless Hearers, if they have not taught you Repentance for such Sins; that ye have searched your Consciences with partiality, if the Sense of such Trespasses do not drive you into Passions; that ye were terrified with your own Exigents, if it doth not perplex you to see a City at such a Dysaster. Make an Experiment of your own Contrition, try how you can humble your-selves, to keep the City from Confusion and Curse; cut of your own Fore-skins, and do your best to circumcise others; rend your own Hearts, and make a Wound in your Brethren's Breasts, till the Blood come: If there be but one Remedy, leave all other Medicinal Applications, and fall to Repentance; or use all other Exercises but as Ingredients, to be infused into that Catholicon. Repent heartily, repent eminently, that Angels may rejoyce over your Conversion, and God himself may look out at his Court-Gate, and say, Behold another *Nineveh*. Oh think not of the World, think upon Judgment, mind not too much Preferment, mind Atonement; look not upon the Splendor of the City, look upon the Horror of the City; eye not your Guardians, eye your Enemy. Carry the Threatnings of God's Laws in your Ears, and the Perils of the City in your Breasts; let your Hearts ake, and your Lips quiver.

The Lyon hath roared, who will not fear? The Lord God hath ſpoken, who can but prophesy. So long as People are ſetled upon their Lees, think that there is ſome emptying of the Veſſel at hand. When you are laid in your Beds, ſuppoſe that a puniſhing God may awaken you; when you are at your Feaſts, that Vengeance may bring in the Voider, when you are ſelling your Wares, that the laſt Bargains are even making; when you are telling your Thouſands, that ye are but purſing up for the new Receiver; when you are looking out at your Doors, that ye are ready to be plucked over your Threſholds; when you are coming from your Sermons, that the time is at hand when your Temple-Doors ſhall be lock'd up. Expect every hour when your Bells ſhall ring awk, when a ſhreick Trumpet ſhould be blown in the Streets, when nothing ſhould be heard among you but tumult, diſtraction, wailing and crying, alas, alas! Would you ſhun this? can you prevent it? then know, that ye muſt not only remember the City in the Morning, nor mention it at Night, but conſider how low ye muſt ſtoop, what Abjects ye muſt turn, what Mediations ye muſt uſe, what Caſtigations ye muſt endure, what ſtrange Backs and Bowels, Loathings and Lamentings, Debatings and Debaſings, Cleanſing of Conſciences, and Cleanſing of Eſtates, Transformings and Tranſlatings there muſt be before the Breach can be repaired. This is your Work, act like expert Artiſts, Maſter-workmen. Religious Citizens, fly from all Pleaſures, contemn all Honours, be Strangers for a time to your own Chairs, Cook-rooms, &c. Converſe rather with biting Hunger than ſumptuous Banquets, bitter Crys than muſical Inſtuments, till ye have diſpatch'd that Service which will ſecure your Goods, your Blood, your City. Oh! they muſt be prime Penitents which are to be imployed in this peerleſs Duty, they muſt have *Nineveh*'s Plaſter, to heal this feſtering Wound; they muſt have *Nineveh*'s Solicitor to procure Peace in this Court: They muſt write out their Repentance in *Nineveh*'s capital Letters to have it legible in Gods Eyes. Oh ye Citizens then, gather together, and ſee how many Penitents there are amongſt you; or, let the Penitents ſtand apart, and mark what Qualifications they have. The Penitents are the beſt Citizens, and the beſt Penitents are the true *Ninevites*. If there be a Number amongſt you with *Nineveh*'s Act, they may have *Nineveh*'s Succeſs, they may bury all Feaſts in the Aſh-heap, and ſhift off all Miſeries in the Sackcloth; they may faſt away all Perils, and pray away all Judgments: God will not turn upon the City with Fury, if they turn from their evil Ways, nor ſtretch out his avenging Hands, if they turn from the Violence of their Hands. *Who can tell if God will turn and repent, and forſake his feirce Wrath, that we periſh not not?* Theſe Penitents may ſend Word to Heaven, that God may forbear ſmiting, for they have ſmitten themſelves with Repentance: They may convey News to all their Enemies upon Earth, that they may ſtay at home, for Repentance hath reared up their Walls, higher than the Clouds which no ſcaling Ladder can reach, and mounted Ordnance for them upon their Towers and Fortreſſes, which will ſhoot the Aſſailants to Death, farther than the Spires of their Steeples can be ſeen; yea, diſpatch away Meſſengers to all Plagues and Judgments, that they are not to come nigh to the City, for Repentance hath gotten a *Warrant* of *Remove* to carry them beyond the Seas. Do you thus Repent and you are as ſafe as *Nineveh*. God will be your Pleader againſt all your Adverſaries (were it *Jonah* himſelf) multiply Reaſons for your Preſervation; he will draw Pity towards you from the moſt flinty Hearts, however his

own

own Breast shall flow with Combassion; ye shall be precious in his Eye, he will forget nothing that may be incentive for sparing, not the Greatness of the City, not the Multitude of the Persons, nor the Plenty of the Cattle: *Should I not spare Nineveh that great City, wherein are more than Six-score Thousand Persons,* &c. I have shewn you the right way to Safety, walk in it, and you are gone beyond Danger, ye are the the City to be spared.

Thus leaving my Motion to your Consciences, I rest;

The serious Monitor of your Repentance,

and the earnest Petitioner for your Safety.

THO. REVE.

ERRATA.

PAge. 7. line. 2. *after* Heaven, *add* and can do more. *l.* 7. *r.* 'tis. *l.* 16. *r.* insensible. *p.* 11. *l. ult. r.* they'l. *p.* 15. *l. ult. r.* into. *p.* 17. *l.* 28. *r.* Drunkenness for Thirst. *p.* 36. *l.* 24. *r.* draws. *p.* 42. *l.* 13. *add* the. *p.* 48. *note,* The Plague. *p.* 53. *l.* 28. *r.* and.

THE

The CONTENTS.

GOD *a Pleader for his Saints.* Pag. 1.
Aug. Cæsar *pleading for a Souldier.* ib.
The Qualification of true Repentance, in 18 *Particulars.* 2, 3. &c.
Threatnings should awaken greatness. 3.
Greatness no fence against Vengeance. 4.
Nineveh's *King first puts on Sackcloth.* 5.
The Power of Prayer. 6.
Oppression cease, to prevent Judgments. 7.
Repentance continues the City's Charter. 8.
Nineveh *believing the Prophet, is spared.* 9.
Foolhardiness the way to Ruine. ib.
The Pit is filled with persons of high Birth. ib.
The English addicted to Gluttony. 10.
If Heart changes, every thing changes. 11.
A City is an Antichrist of pity. 12.
GOD the Cities Friend. 13.
A City a place of honor on 8 *Accounts.* 14.
A City should be a place of Example. 15.
A City a Pattern of Holiness. 16.
Reproof, those delighting to destroy Cities. 17.
—— *to mens blindness and stupidness.* ib.
God no Enemy to Greatness. 18.
Such as God hath made great, ought to be great in thankfulness. 19.
Look back to your Beginnings. 20.
Great Penitents are to save a City. ib.
Several famous Citys in the World, yet all short of Nineveh. 21, 22.
Nineveh *emulated by* Semeramis, *her Original, Valour and Death.* 24, 25.
Nineveh's *Excellencies.* 26.
The Excellency of London *above other Cities,* 28.
Discard of Citizens brings certain Ruine to both Parties, 29.
Prodigious Sins another way to ruine Cities. 30.
Conquer'd Citizens most miserable. 31.
Conscience then a Sufferer too. 32.
Judgments marching rank and file, bring ib.
Fire. 33.
Massacres, 34 35.
Popery. 36.
Repentance represents to God every thing in all that should draw Compassion. 37.
Cleopatra's *Pomp to meet* M. Anthony. 38.
God a diligent Observer of the Penitent. ib.
Sin will bring Confusion upon a City, if the Walls were Brass, & Guards Anakims. 39.
Happiness carries Propriety with it. 40.
Greatness consists not in bare Titles. 41.
Present Bliss the Honored Bliss. ib.
God continues as well as conveys Blessings. ib.
Phillip *K. of* Macedon, *making his Oration to his Souldiers, standing upon a Sepulchre, 'twas look'd upon as ominous.* 42.
Man made by Deliberation. 43.
Macrinus's *Son born with a Crown.* ib.
Men the Treasure of a City. 44.
Sinners worse than the filth of a City. ib.
Sacking Cities not so bad as slaughtering Citizens. 45.
The Lives of the Vanquished are not at the Mercy of the Conqueror. ib.
Dire Example of Cruelty at taking Cities ib.
A great Blessing to abound with people. 47.
Bless God for preserving you from another Plague. 48.
Plagues ban depopulate Kingdoms. ib.
The Terror of the Plague. 49.
Numbers should be a Motive to Compassion. a destroyer of Multitudes cruel. 50.
God is exact in numbring, he knows the Thousands, and the Surplus. ib.
Therefore chide gently with Providence 51.
Dare not to sin against so knowing a God. ib.
God knows his Elect. 52.
Man a wanting Creature. 53.
God glorious in Extremities. ib.
Poland *miraculously delivered from the Heathens invading them.* ib.
God doth not discern where Man dot not discern. 54.
A door of Hope for impotent Persons. 55.
Compassion for the impotent. ib.

Phi-

Physitians Eminent, seve rall contriving to prevent the Plague. 48.
Severe Censures have made the World a slaughter-house. 55
Christianity (I doubt) hath not sanctified Judgement Seats, Blood under Tribunals doth cry. 56.
What justifiable Ignorance is. ib.
Reproof for them that sin against their own Discernings. ib.
Infants and simple Men are highly cared for by God. 57.
The Necessity of Childrens Education. 58.
The great returnes Persons have made their Tutors. 59.
Infants rightly baptized have certain salvation. ib.
We should be tender of wronging Infants. ib.
Lycurgus's *uprightness to an unborn Infant.* 60.
Orphans out-cry against unjust Execut. 61.
The highest of Cruelties to kill Infants. 62.
Innocency ground of divine Comiseration. ib.
God will conceal nothing that may tend to the advantage of his Saints, And also. 63.
God a Restless Advocate for his Saints. ib.
Reproof for a Politician vaunting himself. 64
God is most passionate for Mercy. ib.
Envy an incorrigible Sin. ib.
God is compassionate to the very Beasts: And much Cattle. ib.
A disobedient people cursed in the increase of their Kine. 65.
Tame Beasts forsaking Pastures, and Wild Beasts running in the Streets ib.
Men draw in Traces for want of Cattle. ib.
Man a Right to the Creature. ib.
Commiseration to Cattle taught to Men. 67.
He is a beast that is barbarous to his beast ib.
Plenty of Cattle an eminent Blessing. ib.
Gods bounty in small things conspicuous. 68.
Where there is much Cattle there God expects much Commiseration. ib.
There should be much Circumspection in ordering a great Estate. ib.
Men have not a scape Goat to take away the sins of the People, but they have a Kid to send to an Harlot. ib.
A Herod *will perjure himself at a Strumpets Motion, and behead a* J. Bap. *too.* ib.
Several wayes the Devil prevails with Men to abuse Cattle. 69.
Where much Booty is, will be much fight. ib
Pompey's *Rich Spoils.* ib.
Rape gives no just possession. ib.
Q. Fabius *and* Alcibiades, *&c. not suffer the Souldiers to plunder the Citizens.* ib.
Pekah *King of* Israel, *conquering* Ahaz *King of* Judah, *is severely threatned for purposing to keep under the Children of* Judah: *&c.* ib.
The Authors pathetical Perswasions to Repentance backed with all manner of Reasons: He greives that the City should lose it self for want of a proper Duty, Repentance. ib.
Nineveh *forth-with repented, what not you?* ib.
Lucius Silla *blushed to see* Pompey *a young man ride in triumph before him.* ib.
Sudden Judgment should affright and afflict you. ib.
Alexander Severus *did cut in sunder the sinews of a mans hand because he falsly represented a case to him, and will false Repentance go unpunished?* 72.
Many wish your destruction, and are sorry they can't make you miserable. ib.
Their Hearts boil, Brains work, Mouths foam. ib.
Enemies in the City. ib.
The sins threaten more Calamities then all the implacable Adversaries. ib.
The Dangers apparent, the Misery will be unspeakable. ib.

THE LONDONERS Looking-Glass: Or, PATTERN for REPENTANCE:

Jonah, 4. 11.

And should not I spare Nineveh, *that great City, wherein are more than fifescore Thousand Persons, that cannot discern between their right Hand and their left, and also much Cattel?*

GOD and the Prophet are here in earnest Dispute: *Jonah* raging and God reasoning; *Jonah* full of Passion and God full of Compassion; *Boni viri Lachrimabiles*, good Men should be ready to melt at Judgments: *Jonah* was first unfaithful, and next impatient: Ah *Jonah*! what thy God gentle and thou cruel? *Nineveh*'s Repentance in the time limitted, prevented its Destruction: God hath no Sword for the yielding, but the obstinate.

How many Prophets have not been so successful in forty Years, as *Jonah* was in forty Days? God will not remain dumb in the case of his Saints, but he will be a consulting and a conferring God, both give reason and have reason for them: he will plead with *Cain* for *Abel*'s Blood; with *Abimelech*, for taking away *Sarah* from *Abraham*; with *Ahab* for wresting away *Naboth*'s Vineyard.

As the Faithful have the Arrows of Gods Deliverance. 2. *King.* 13. 17. So they have the Argument of his Justification. When a Soldier desired *Aug. Cæsar* (as his Gratious Emperor) to Plead for him at the Bar, he said *no, but I will allow an Orator: I thank thee not for this*, said the Soldier, *for at the Battail of* Actium, *I fought for thee with my own Hands, and not by a Deputy*, &c. At which *August.* us blushing, rose from his Imperial Seat and

opened the Soldiers Case, and freed him. God will not leave his People to Substitutes, but will be heard himself.

For *Application*.

1. This shews the Saints Case is never desperate, God is their Pleader; what can all the Politicians and Crafts-Masters of the World do against them? wicked men perish by their own Inventions, how many men lye buried in the Ashes of their own mischievous Contrivements? Yee Righteous, though yee be even made a Spectacle to the World, Angels and Men, and accounted a People which have lost their Graces and their Wits, matter it not, so long as you have Gods Confutation: How is the Ministry the Scoff of the Age, being neither fit to stand in the Gap, nor to stand above Ground; not to break Bread, nor to eat Bread; not to be Eyes to the People, nor to enjoy the Eyes in their Heads; let us order them out of their Livings, drive them by Droves out of their Cures, lock up all their Pulpit-Doors against them? Let us be quiet under these Clamours, let us not fear to wander when God is our Guide:

2. But doth God plead, so we should plead; happy is he which doth mingle Tears with Mourners, which doth search out the Perishing in Prison, which is the Shield of the Distressed, nay, the Orator of the Afflicted.

Many Heathens have passionately sought the preservation of Just Persons; yet We rather supplant than support, destroy than defend them, plot than plead. Are there not those that instead of building a Tower, they will dig a Pit for their Friend; instead of studying out terms for Preservation, they lay in wait as they that set Snares. O where is the Just Mans Guardian? Where is the good Angel that doth attend upon the Distressed? no, Misery hath no Champion, Innocency no Advocate: How ill do such deserve a Protecting God, or a Justifying Redeemer? Who shall sweeten your Sorrows, or plead for you at Gods Throne?

This shews that the distemper of Sin is not easily cured, nor the malady of Error remedied easily: *Sampson*'s strength can scarce break these Cords; O therefore beware how thou dost open thy Doors to Sin, they must be pregnant Arguments which must Confute an habituated sinner.

Some possibly will say, how shall we be Penitents? that is, answer *Nineveh*'s Penitential Work? would you know this? view the Original, and you shall find them penned down in the Catalogue.

1. *Hearing God in his Messengers*; for *Nineveh* is Converted by *Jonah*'s Preaching: People usually find the way out of the World by the light of the Ministry, by the beat of that Drum they repair to Gods Muster:

Faith

Fault-chuse, by Reading, Rom. 10. 17. as if the Bar were the Clicket-Gate of Salvation. *Preaching is the power of God to Salvation.* Rom. 1. 16. and *the savour of Life unto Life*, 2 Cor. 2. 16. Thou maiest Eternally starve in thy Tent, if thou dost not go forth to gather this *Manna*.

2. *Not to be too Curious in our Censures.* *Nineveh* doth accept of *Jonah* for a Prophet, though by Nation a Stranger, and a man opposite in Religion.

3. *Endureth sound Doctrines.* *Jonah* comes not Flattering, but with a mouth full of Menaces: *Yet forty days*, &c. He that cannot hear of Threatnings, will hardly hear of Reformation; it must be much knocking to break a Heart of Adamant: St. *Peter* must lay Blasphemy and Bloodshed to the charge of the *Jews*, before they will be pricked to the Heart.

4. *They apprehend Danger to the people of* Nineveh *believed God.* when the Heavens write out our Judgments in Capital Letters, shall we not read our own condition? &c.

5. *No delaying Repentance.* *Nineveh* was a City of three days Journy, and *Jonah* had but, as it were, just entred the City, and what a new Face is there instantly to be discerned? *Jonah*'s Cry is heard, and the City is Converted.

6. *Sin hath its stirring motions.* At *Jonah*'s Sermon, there was not only the shaking of Eyes, but shaking of Limbs, the Cry will not suffer them to receive the Message upon their Seats, but they are forced to stand up to it: 'Tis not enough to see God angry, and not to pacify his displeasure; No, this is but to take notice of the sadness of the times, or to receive the bruit of impending Misery; we are to do something to avert the Punishment.

7. *Greatness is no shield in;* This Cry doth not only make the Ears of the vulgar to tingle, but the Consternation is entred the Palace; he that sate on the Throne and did wear the Robe, is made to forget both his Throne and Robe, he not only moves with the rest, but riseth with the first, for, *Word came to the King of* Nineveh, *and he arose from his Throne, and take off his Robe.* The mightiest should have their Judgment frays and shiver under Gods threatned Plagues; Is there any Antidote against *Cæsar*? Any preservative against Divine Wrath? No, Gods Lightning strikes upon the highest Mountains: What is a Throne to him that hath built his Stories in the Heavens? What is a Throne to him that is clothed with Jealousy as with a Garment? Can a Golden Scepter fright away Judgments, or all the Jewels of the Crown, redeem

a man from Vengeance? No, God takes Kings by the Collar, and hurls them under his Feet. —— That great *Pharaoh* that asked, *Who is the Lord that I should hear his Voice?* shall hear 'ere long, who is *Pharaoh?* — Oh, that many were not enclosed in their own Fat, and infatuated with their Chariots of Glory, as if they would out-run and out-ride all Misery; like *Charles* the 8th. of *France*, because they have great Riches to trust to, they distrust not to be happy against Accidents; those fat Bulls of *Basan* which graze in green Pastures, never look that they shall be taken by the Horns and Flayed: those Leviathans which swim in the Ocean of Greatness, never expect that the Harping Iron shall be darted into their sides, that they shall be played with like a Bird. — These never rise, forsake the Throne and cast away the Robe; its a hard thing to see these Chuffs tremble, or to let fall an Eye-lid, or to bruise the Breast before a mortifying Preacher: *Pashur*, that is a Governor never thinketh he shall be a Slave, and that his Name shall be *Magor Missabib*, fear round about. There lieth hid a kind of Sorcery in the Throne, the Robe is a kind of Enchanted Vesture; how many might have sat in Heavenly places in Christ Jesus, were it not for this Throne; and might have been arrayed in fine Linnen, which is the Righteousness of the Saints, had it not been for this Robe! Do we not see that great Men contemn all Doctrine, and scorn Devout Messengers; if an *Elijah* doth reprove such, he is made to fly the Country; if a *Jeremiah* deliver his Errand freely, 'tis enough to have his Prophecy cut in pieces with a Pen-Knife. If *Cyril* meddle with the great *Falsar*, he shall be hewn asunder, and his Liver eaten up by the Heathens, *p.* 79. If *Ignatius* reprehend *Bardas* for his vitious life, he shall be lock'd up in a Sepulcher for many years, afterwards banished, and at last slain. The high-brest Worldlings cannot endure a Check; the Throne and the Robe make men conceive themselves superious to all Reproof, how do they snuff and snarl, fume and rage, shew their Tusks and put out their Stings, look like Leopards, and sparkle like Basilisks, if they be rebuked or threatned? A *Jonah*'s cry fills all the Country with Tumults, they storm upon their Throne, and Vow by their Honours they will be revenged; one had better anger all the Witches and Conjurers, provoke all the Centaurs and Minotaurs in the World, than menace this haughty spirited Generation; the Devil has his strongest Chains upon the rich mens Heels; he is most Prince where disdainful men sit on the Throne, or wear the Robe. Have Rich men no Souls to save? or will Riches secure them

them against Divine Vengeance, cannot God cast down thy Throne? and tear in pieces thy Robe? smite thee upon the Throne? and strip thee naked for all thy Robe? is a Golden Night-Cap a Head-piece? or a Velvet Jacket a Breast-Plate against his Judgments? why then doth not Greatness stoop as well as Poverty? *&c.*

8. *An Humble Dress*: for the King doth cover himself with Sack-cloth; What shall a King put on Sack-cloth? and shall we put on Silks and Sattins, Cloth of Silver and Gold? What be as Sumptuous as Lords, as Gorgeous as Princes? and yet is this dread of Judgments? dismayed Repentance? oh neat Converts, oh spruce Penitents? where there is humiliation for Sin, there must be a mournful habit: else 'twill be said, Thy spirit is not very sad, thy dress is so trim; loose attire shews a dissolute mind; Penitents are not busy in Haberdashers, Mercers, Feather-makers or Perfumers shops: No, *Micah* doth appear stript and naked, 1. 8. *Isaiah* doth go bare-foot, 20. 2. the *Israelites* do not put on their Ornaments nor best Garments, Pouder, Wigs, Spangles, Cuts, Jags, Frizles, Crispings, Purple and Crimson are fitter for Swart-rutters and Ruffians, than for true Penitents. If there were no other Provocations in the Land, yet there were fuel enough for consuming Judgment in peoples excessive and unlimited Pride; our patch't faces are enough to make us Monsters in Gods eyes, our long Tails to sweep all Blessings out of the Nations: if one should search the Wardrobes, Cabinets, Complexion-Bottles, a man would wonder that the flying Book of Curses had not already lighted upon this exotick Island, or that this Theater of Vanity were not burnt down with Fire and Brimstone from Heaven; [What would this good man have said if he had lived in this Debauched Generation, this Age of Whoring, Sweating, Cursing, Perjury, an Age wherein Godliness, *i.e.* God-likeness is perfectly hated; and those most like the Devil only in esteem and repute] *See the Postscript.*

9. *An High Abasement*; the King doth not leave his Throne to take up an inferiour Chair, but he sate upon Ashes. O therefore upon the day of thy Repentance, let high Birth, high Crests, high Looks, high Titles, all elate, inflate, lofty, stately, imaginating, ingrandising pre-hemineneies and priviledges be forgotten, and count thy self the Bran of the Bolter, the sweeping of the Floor, a scuttle, a span-full of Ashes; you see how the King of *Nineveh* by this loudery of *Jonah* makes Ashes his Penitential Stool.

10. *A restraint of Delicacies*. A Fast is proclaimed and kept, where-

men are preventing a Ship-wrack, quenching a Fire, pacifying an incensed God, and averting Judgments, they have no time to Carouse, *Ire*. *Esther* and her Maidens fasted three whole days together; when we are Petitioning for Mercy we must not come with Meat sticking in our Teeth, nor belch in Gods face with our full Stomachs, when we are begging for our Lives; No, hollow Cheeks, sunk Eyes, gnawing Bowels, macerated Sides, fainting Spirits, are better than swollen Faces, swallowing Throats, reaking Stomachs, eyes starting out with fatness.

11. *The whole strength is ingaged, all go to the work, Kings, Nobles, Citizens, and all sorts of Men.* Where the Danger is common, there should be an unanimous prevention.

12. *A memorable thing done in Repentance, the* Ninevites *made their Beasts to fast and wear Sack-cloth.* Prophaneness can bring forth Prodigious things, and shall Repentance bring forth no eminent thing?

13. *An anguish for Sin.* Every Street of the City doth Proclaim her Mourner.

14. *An acknowledgment of Sin, ch. 3. ver. 8.* This must not be a formal Repetition of Error in general, but every Trespass which doth come to our Knowledg must be rehearsed upon our Tongues end; oh, therefore unravel your Lives, sweep the hid corners, rake the Canels, lay open the secrets of your Heart and Lives, disburthen your Consciences, let the festered Corruption run out at the mouth of the Wound, speak out the Errors, and tell all the Crimes in Gods Ear.

15. *Reparation for Sin.* The *Ninevites* had offended God many ways, and now they bring the opposite Vertues, they return back to God what is his own as well as they can, and clear the Arrearages, *&c.*

16. *Devout Supplication; they cryed mightily unto God.* The Penitent must not only be sollicitous, but a Sollicitor. How many have failed off the Fetters of their Sins, escaped out of the Keepers hands, shut up the mouth of Hell, and stood spotless among the pure Angels by the benefit of Prayer; *Moses* by lifting up his hand struck down the *Amalekites*; *Hezekiah* by crying to him that lived between the Cherubims, fetcht an Angel from Heaven, to destroy a Hundred Four Score and Five Thousand in a Night; *Asa*, but by saying, Help O Lord, we rest on thee, and are come out against this Multitude, dispersed an Army of Ten Hundred Thousand; [and I am confident as great things may be done in this Age, by Prayer, for the people of God, as hath been done in any since the Creation;] a Christian is never higher than when creep-

ing

ing upon his Knees, not stronger than, when he is stretching out his hands towards Heaven, by looking upwards than others can do by looking beneath. The People of God count Prayer their chief Engine, the effectual fervent Prayer of the Righteous availeth much, *Nineveh* cryed mightily.

17. *Reformation of Life.* Repentance without Reformation is a mocking of Almighty God, is like running into the Pest-House where we first got our Plague-sore. *Henry* the Fifth cast off his old Companions when he began to Reign; *Isaac*, when a rare Lady was shewed him, and asked whether she was not fair, and fit for his Dalliance, he answered, I know not, for I have given over to be guided by my Eyes: What dost thou Repent, and keep thy Whore in thy House? What, wilt dy in her Arms, and yet be counted a Penitent, a Godly Person, *&c.*

18. *A Reformation of Oppression.* *Nineveh* had been a Cruel, Bloody City, and remembred how many there were that could accuse them of Cruelty and Tyranny, that is a formal Repentance, where men are sensible of their damnifying injurious Courses: Oppression is of a Scarlet Hue, its part among crying Sins; shall God remove Judgments when men are removing Land-marks? Shall God cast away his Rod, when men are chastning with Scorpions? He must not expect to taste of free Mercy that eats others Fruits without Money; 'Tis in vain for any to Sigh for Compassion, when the poor Cry for Vengeance, which swallow up People as the Grave, *Prov.* 1. 12. which Groundsel their Estates with Damages, Roof them with Detriments, Plaster them with the Brains of Widows, and Hang them with the Skins of Orphans, *&c.* He that is the Pleader for the Poor, will not be the Patron of Oppressors; till they have cured their Blood-shotten Eyes, let them not look up to Heaven for Pardon.

Application. 1. This doth shew that Mercy is the Priviledg of the Penitent.

2. Where there is great Provocation, there may come a Pacification.

3. This doth shew that Pacification is to be resolved on, not according to Profession, but Repentance.

4. This may shame our Perverseness and Obstinacy. What, *Nineveh* the Mistress of Witchcraft, which was mad upon her Idols, and built Altars to shameful things, doth she Repent? and not we who pretend to have the Light of the Knowledg of the Glory of God in the Face of Jesus

Jesus Christ? Was *Nineveh* spared, and must we be Judged? hath the Idolater more propensity to Repentance than the Christian?

5. This doth shew the Excellency of Repentance; is not that a rare Vertue that hath qualified *Nineveh* to be spared? yes, all her Pomp, glorious Walls, sumptuous Palaces, Riches, melodious Musick, Conquests abroad, Triumphs at home, Street-Lustre, Court Splendor fall short of the Magnificence of Repentance: Oh, the beauty of these Ashes, the fineness of this Sack-Cloth, the Nourishment of this Fasting, the Musick of these Cries; her Habit, Heart and Spirit changed! When the King is Chief Mourner, the Nobles, Citizens and Beasts fellow Mourners with him, and nothing but sitting upon Dung-hills, Sighing like Distracted men, Groaning like Dying persons, counting Plagues their Doom, and Hell their just Desert; True Penitents abhor themselves, History tells us, That *Solomon*, King of *Hungary* caused himself to be five times dragg'd through the open Streets in detestation of his Sinful Life. N.B.

6. This puts us upon Tryal, whether *we that would be a Pardoned people are a Penitent people*, Repentance saved their Laws and their Lives, That kept the Crown upon the Kings head, the Nobles in their Courtly Equipage, the Merchants in their Splendor, it prevents Detriment, it ratifies Liberties, confirms their Immunities, renews their CHARTER, they are still Proprietors in all their Fees, Lords of all their Royalties, and by Repentance thou hast saved a flourishing City, *&c.* thou didst make them cry mightily that no other Cries might be heard in this City, but those of Devotion; 'twas Thou that taughtst them that Secret and Mystery how to prevent eminent Dangers; all this it did for *Nineveh*, oh that I could say it would do as much for *London*; if ye are as Penitent as *Nineveh* ye shall be as prosperous as *Nineveh*, 'tis true, ye have lived in the Lords eye, but ye have sinned before the Lord exceedingly, ye tread upon Gods Ground, but ye have polluted the Lords Land, turned *Bethel* into *Beth aven*, a House of Prayer into a Den of Thieves; ye are rather *Jesreel* than *Israel*, *Sodom* than *Nineveh*; you would be Reprieved, but where are your Qualifications for a Pardon; you may match Sins with *Nineveh*, (nay *Sodom* it self) but can you match its Repentance; No, see how you can clear your selves upon Tryal. Look over the former heads *viz.*

1. *Nineveh heard Gods Messenger.*

2. *Nineveh was not curious in its Counsellors*, a Stranger was received.

3. *Ni-*

3. *Nineveh doth endure sharp Doctrine.*

4. *Nineveh doth apprehend danger*; for they believed God, they verily thought the state of their City was near Destruction, at the brink of Ruine; but we defy such Seditious Preachers, Tumultuous Prophets; Calamity is but their Jealousy, Peril but their Peevishness. We are a Righteous people and not to be punished, a formidable people, and not to be frighted; they are a scandalous and audacious people which terrify us with Judgments; we have Spears enough (as the *French* King said, having 200000 Soldiers at his Heels,) to uphold the Heavens if they should fall; This is the Confidence and Fool-hardiness of this Age, though the Clouds gather yet we think of no Storm; though the Ship leaks we think of no Wreck; though the House be on Fire, yet they stir not, our Ditch is the Sea, none can swim over to us, all our Ports are lock't [*But Treachery can fill us with a foreign Enemy, and lay open our Ports to them*, &c.] none can force an entrance; Dangers are but the Melancholy Apprehensions of Male-Contents, or Dreams of Lunatick Teachers.

5. *Nineveh doth not delay Repentance*, but how do we weary God with expectation, *&c.*

6. *Nineveh* had stirring motions, *Jonah* but delivers his Message, and there's Honour given to it, for the King of *Nineveh* rose up: but when will we stir or descend a Degree, our proud heart cannot shrink up? *&c.* when sad Tidings was brought to *Job* he rose up, but no news or need will make us stir, *We sit in the seat of the scornful, or like* Babylon, *sit as a Queen, as if we should see no sorrow*, we are negligent in things most important.

7. *Nineveh* doth not think of Greatness, for the King is first in the action; but alas, our Great ones are such good Leaders, they must have the Path beaten; Greatness, which should be exemplary, thinks it self exempted; those which sholud be in the Front come in the Reer; 'tis a rare thing for an *Obadiah* to be one of Gods Nobles, or for a *Daniel* to open a Window towards *Jerusalem*; The Lions Whelps are a long time before they come to their Feet, they do not stir under a Month, nor walk under seven: The Devils Prison is fill'd with Persons of high Birth and Fortunes, he hath honorable Slaves, they go in Scarlet, wear Gold Chains, ride in Coaches, *Whore, Swear, Ram and Damn and Drink Healths a curse*, &c.

8. They have an Humble Dress, the King puts off his Robe, he and the whole City puts on Sack-Cloth; we are so far from Repentance at

heart, that we have it not on our Backs, if we are Penitents, we are ſpruce ones.

9. *Nineveh hath the height of abaſement, they ſate upon the Aſh heap*; but we upon the Bullion-heap, or Bullet-heap, or Building-heap, we think of great things rather than Confuſion; we never diſſemble more than when we talk of our weakneſs; we will not think of the Aſh-heap, becauſe we imagine all the Flames of Divine Vengeance cannot turn this Nation into a Bon-fire, or Burn us to nothing, *&c.*

10. *Nineveh had a reſtraint of Delicacies*, for they neither did eat Meat nor drink Water. *Cato* told *Julius Cæſar*, That he only came Sober to Deſtroy the Common-Wealth, but we cannot come ſober to preſerve the Common-Wealth; we cannot ſhut up our mouths to fence out a Judgment, nor looſe a Meals Meat to obtain a Bleſſing. 'Twas truly ſaid by *Jovius*, That the *Engliſh* Nation above all others upon Earth, was moſt addicted to the Throat; if a true account could be brought in for one years Table Expence in this Nation, what a large Bill of Fare would there be? I doubt whether the *Spaniſh Indies* would defray one years Charge: Oh that we could ſend the Glutton and Wine-bibber out of the Nation, then there might be ſome hopes of Sacrificing a true Sin-Offering, we are too luſty and vigorous, too full fed and drencht in Liquors to Repent; true Repentance muſt be lean and meager, *&c.*

11. *They put their whole ſtrength to the work*; but we think a ſmall company will ſuffice to do the Church work, a few are enough to prevent Judgments, and preſerve the Land.

12. *They had a memorable thing to teſtify their Repentance, for they made their Beaſts to faſt.* What do we do to the honour of Repentance? we are for the *via trita*, the beaten road.

13. *They had an anguiſh for Sin, the whole City was a Mourner*; but we are the joyous City, the Tabret and the Harp do not depart from us.

14. *Nineveh confeſſeth her Sins*, but alas our Mouths will not open; no man ſaith, What have I done; we rather hide our Sins than bring them to light; we love not to ſhew our Raggs, tell our Debts, or open our Sores; no, we will Plead *Not Guilty*, and be preſt to Death, rather than confeſs the Indictment, *Peccavi*, I have ſinned, is too big a word to get out of a Sinners mouth; we deſire powerful Teaching, Thundering, *&c.* but we would have it againſt others Sins, and not our own, *&c.*

15. *Nineveh made ſome Reparation*; he that had ſeen *Nineveh* in Pomp and Pride, Criſped and Curled, Bathed in Pleaſures as a ruling City, but

now

now as a ruful City, dejected, ashamed, blushing, pronouncing her self unmeet to be seen or known, fitter to pine above ground, or to rot under ground, than to draw Breath above ground, he would think *Nineveh* was about to make amends for all her excess; for every strip of this Sack-Cloth, every handfull of the Ash-heap, the Bowels griping for Food, the Beasts lowing for Fodder, do testify *Nineveh* to be a most satisfying Creature; O *Londoners*, how long will it be before ye be brought to make this Reparation for Sin; Another Life doth require another Diet; when our Hearts change, every thing about us should have a change; I know there is no compensant satisfaction of Justice for Sin, but of hatred against Sin; not as a cause of reconciliation, but as a sign of Detestation; not as a cleansing from the Curse, but as a horror of the Trespass, not as an Instrument of Justification, but as an Adjunct of Mortification, not to procure Innocence, but to declare Humility, and shall we renounce Sin without smiting it at parting, or give it a farewell battering; there is nothing more offensive to Sin than to see it self abased, and its opposite in its place; there is no Repentance without a Holy Revenge, which is making a Reparation.

16. *They had devout Supplication*; they cry mightily; we must not look for mighty Comforts without mighty Cryes. God sits on his Throne, but none make Addresses to him.

17. *Nineveh* hath a Renovation of Life. *Let them turn every one from their evil ways*: but alas, *He that was filthy is filthy still*, not one Tract altered: some amazement, no amendment; a little Humiliation, but no Reformation. *We would rather Teach Repentance*, than *Practise* it, what Whoremonger hath yet unclapsed his hands with his Whore, *&c.* were there ever so many Unregenerating Sermons, the Moors are black still: Times may turn, there may be several variations in humane affairs, but not in humane Actings: Men are resolv'd and settled, they will not turn from their evil ways. *Who has believed our Reports*, &c. was ever so many Alarums sounded, and so few mind it? many may watch over Souls, but who wins Souls. Faith and Repentance are the two great Lights of the Church, but now Eclipsed.

18. *Nineveh* was touched with Oppression, for 'tis not barely said, *Let every one turn from his evil way*, but *likewise from the violence of his Hands*. If God should demand (according to Law) *hand for hand*, Exod. 21.24. what a dismembred Nation would there be! the hand of the Avenger would persue too many: whether they wash them, yea or no? I know

not; ſure I am their hands are full of Blood. Thus at large you have ſeen *Nineveh*'s Repentance. O that Face could anſwer Face in the Water! ye have acknowledged Sin, but do you come with *Nineveh*'s Confeſſion: ye have been ſoliciting Heaven, but did ye ever awaken God with *Nineveh*'s mighty cry. VVe are immured, little hopes of a Goal-Delivery.

Now we come from the Name of the place, to the Nature of the place, *That Great City, wherein*, &c.

God himſelf doth produce Reaſons why he ſhould ſpare *Nineveh*, and that becauſe it was no Family, or Village, or Borrough, but a City; and no obſcure City, but a vaſt, large, *great City*; there are three things conſiderable, the ſubject, *City*; the attribute, *Great*; the eminency, *That*.

That Great City. 159

For the ſubject *City*, hence obſerve, *That a City in it ſelf, is an Attractive of Pity.* Gods great Providence is ſeen in the greateſt things, what more Beautiful than a City? There is a great weight in the name of a City; all Men are carryed to a City (as to a place of the greateſt honour.) *Solomon* compares the ſtrength of Affection to a *ſtrong City. Prov.* 18. 19. And *Iſaiah* ſaith, That *there are houſes of Joy in the joyous City, Iſai.* 32. 13. Yea, God doth Animate *Jeremiah* to deliver his Meſſage with Confidence, for he had made him like a *fenced City. Jer.* 1. 18. What offerings were there appointed to be at the Building of a City? *Ezek.* 4. 8. and what Solemnities were there uſed, at the Dedication of the Wall of a City? *Nehem.* 12. 27. God himſelf, as he would not be without a Law, an Ark, a Tabernacle; So he would not be without a City, which is called the City of God; yea, how dear a City is to God, may appear by the name of it in *Hebrew*, which comes from a word, that ſignifies to ſtir up; as if God by the name of a City, were ſtirred up to provide for it: Indeed he keepeth the City, and his Eyes are towards the City. And it is Graven upon the Palms of his Hands.

1. A City is a good reſting place.

2. Citys are places of meeting; for the ſeed of the City is as the Gravel. *Eſai.* 48. 19. It doth multiply Merchants like the Stars of Heaven. *Nahum.* 3. 16.

3. Cities are places of order, they are not VValls, but Laws that keep Cities.

4. Cities are places of Arts and Sciences: In the Country are Herdsmen, but in the City is the cunning Artificer.

5. Ci-

5. Citys are Conſpicuous; a City ſet upon a Hill cannot be hid. God doth land his Judgments upon the Shore-ſide; and doth make them take a long March through the Country before they do pitch down their Tents, dig Trenches, lay ſtreight Sieges, and ſet up ſcaling Ladders againſt the City. Indeed if a City doth live out of Fear, live in pleaſure, dwell carelesly, if the Harp, Viol, Tabret, Pipe, and the VVine, be in their Feaſts; if they deride and defy Judgments, then God may fray the City in the midſt of her Jollity, Caſe up her Muſical Inſtruments, bring in the Voyder to her ſumptuous Banquets; turn this Dancing City into a ſorrowful Lady; yea, make this Melodious City a *Ramah*, wherein there ſhall be nothing but Mourning and VVeeeping, and great Lamentation; inſtead of the Mirth of the City, and its Jollity, the cry of City ſhall go up to Heaven. 1 *Sam.* 5. 12. If a City wax proud, inſolent, and daring, it ſhall know, neither Gates, Bars, VValls, Towers, impregnable Caſtles, or Millions of Armed Men, can or ſhall ſecure her; Gods confounding Judgment ſhall pull down the moſt potent and haughty City. A City of perverſneſs ſhall be a City of Perplexity. *Exek.* 9. 9. Then the City ſhall be ſmitten. *Ezek.* 33. 24. Laid deſolate *Eſa.* 27. 10. Made a Den of Dragons. *Jer.* 10. 22. A defenced City ſhall be made an heap, *Iſaiah* 25. 2. Yea, God will ſet his Face againſt the City for Evil, and not for Good, *Jer.* 21. 10.

Application. 161

This ſhews that God is the Citys Friend; yea, the City hath not ſuch a Patron as this Preſerver of Men. *Except the Lord doth keep the City the Watch-man waketh but in Vain.* Pſal. 127. 1.

1. Truſt not in your Marſhals or Magiſtrates, theſe are but your *Dii Mediexumi*, middle Gods; ye have the Lord God Almighty to rely upon; what need the City fear any thing if God be their Friend? tho' Friendſhip ſomtimes is dangerous, Men care not how they ſell their Friends like Commodities they have no uſe of, or make ſpoils of them, as ſpend-thrifts do of Eſtates: the perfidiouſneſs of Friends is ſuch, that it is a ſnare to be familiar: But God will give his own Weapons to the City to fight with, as *Hercules* gave his Bow and Arrows to *Philoctetes* his dear Friend. God will go through all extremitys with his City, 'tis no eaſy matter to perſwade a City out of Gods Favour; he will rather ſhew her the Accuſations brought againſt her to teſtify the Confi-

dence

dence of his Love then make her away upon Suggestions and Informations. It must be a high thing that can dis-unite God and his City; God will search strictly before he will separate. He doth so love a City that he would not ruin *Sodom* before he had examined it; ten Righteous might have at last preserved it, it was burnt to Cinders for want of Saints, and not for want of a Compassionate God. God so loves a City, that he gives Laws for its safety, Deut. 20.10. *When thou comest nigh to a City to fight against it, then proclaim Peace unto it: Woe be to him that doth make a breach*, or shake a Stone in the Walls, or shed a drop of Blood, or rifle an innocent Trades-man, till Conditions of Peace be offered. So that if God be your Friend and restless grievances han't provoked him to be your Adversary, you may Trade freely, rest quietly, fear no molestation neither at the Custom-House or Council Chamber. Zac. 8. 4. 5. *There shall be old Men and old Women in the Streets, and every man walk with his staff in his hand for very Age, the streets of the City shall be full of Boys and Girls playing in it.* God will lead them out of Doors in the day-time, and put them to bed at night, keep the Keys of the City and set Guards over them; serve God and he will not only give you a Charter, but be the City Standard-bearer and Champion. Whosoever will not spare, HE will spare, because it is a City, should I not spare *Nineveh* a City.

2. This shews that a City in it self is a place of Honor; do men cast contempt on that which God himself doth magnify, will God spare *Nineveh* because a City, and shall not a City be thought worthy of an excellency; else we correct Gods Heraldry, and strive who shall be the best Judges about Titles of Honour, let none deprive the City of its Cap of Maintenance, or abuse the Furr'd Gown, *for a City is the most principal thing of all things which can be constituted by Mans Reason*, saith *Aquinas*: 'tis an ignoble spirit to vilify that which God and Nature has dignify'd. If a Man, would commend a place, 'tis enough to say, 'Tis a City. Kindness may be in the Hind, but the Breath of a Citizens Lips is Courtesy, *&c.*

II. A City is a place of Honor, because Men there get Estates in a more noble way than other Men, as in Merchandising: *Diodorus* says, several Kings have been Merchants, and Merchants must be supposed to get their Means in a splendid way, for Princes would never spot their Courts and soil their Robes in medling with sordid Callings.

III. A City is a place of Honour, because there is a dayly Mart, where by Exportation and Importation it doth supply other Countreys, and store it self with all manner of Necessaries.

4. A

4. A City is a place of Honour, because multitudes live there with a unanimous Expression, yea many hundred Thousands linked like persons of one Tabernacle, many a Family not so combined as a City, therefore called a Society or Corporation.

5. A City is a place of Honour, because of Buildings; Houses and Riches are given of the Lord. Art can present the Eye with no more pleasing object than the sight of a City. Princes thought they could never set out their Royalty better than in building Cities, as *Asher* in building this *Nineveh*, *Gen.* 10, 11. and *Nebuchadnezzar* *Babylon*.

6. A City is a place of Honour, because there are Liberties; the Apostle says ye are Citizens with the Saints, *Eph.* 2. 19. by that he would intimate that Citizens had great Immunities.

7. Because there are degrees of Honour: The Livery, the Benchers, the Gold Chains. St *Paul* says, He was a Citizen of no mean City. *Acts* 21. 39. It means, it had no mean Government and Jurisdiction to belong to it.

8. A City is a place of Honour, in respect of large Payments; now in defraying Tributes and Customs, who exceeds the Citizens?

III. This shews, That as a City is chief, so *it should be chief in commendable Demeanour*. A City should be a place of Example, the great *Idea* from which all round about should be effigiated, the Prototype by which all adjacent places should be stamped. Doth not a Citys Virtues diffuse or true when it was asked why *Peloponesus* was so good? It was presently answered, That *Ægina* the head City nourished up none but good Children: See how much good one City-Example will do for Virtue, and may not one City-Example do as much Evil for Vice? Yes, the City doth sell her Examples, as well as her Commodities, and her Sins as well as her Wares; yet the quick Trade doth run in Crimes, and she sends down them by whole-sale into the Country: this Plague in the City infects the whole Nation: a whole Land may curse a City for bad Presidents. If the City be full of perverseness, *Ezek.* 9. 9. the Disobedience will spread to all parts. If the City be bloody, *Nahum* 3. 1. it is enough to sell Chopping-Knives to their Customers elsewhere. What pure Worship will be left in the Land, if the chief Citys of the ten Tribes set up Golden Calves, the whole Religion will seem to be nothing but a Bleating Crib to the Honour of those new Deitys: people far and near will Swear by the sin of *Samaria*. The Lust of *Corinth* made all *Greece* a Brothel-House: the Intemperance of *Plintine* turned *Egypt* in a tipling

Booth

Booth. *Sidon* first found out fine Silk, and it corrupted all Nations with gaudy Attires. *Guarde*, *Jesdi* and *Hispaa*, being accustomed to lye with their Sisters and Mothers, it taught all *Parthia* Incest. Ye, see a Citys bad Examples is like a Gangreen, it will not rest where it begun, but infects all the Members, and at last the Vital parts.

This in general, but particularly, As God hath made you a City, so do you principle out Goodness to the Land: what a shame is it, for the sowrest Fruit to grow upon the top Branches, the worst Scholars to be in the upper Form? what shall the Men in Russet teach Thee in thy Furs? the Leathern Girdle, the Gold Chain? the Swain, the Citizen? *&c.* A Citizen should shew his Customers the best Patterns of holy Life, and open the Pack of Religious Presidents: a City should be the Burse of Virtuous Demeanours: Oh therefore hath God given you Honor, maintain it, let the Wheel of Virtue stir here, and the Morning Star of Grace shine here: let not the miery way be cleaner than your Paved-streets, and the Thatched shuds be neater then your Tiled Houses: Let not the Country-Man when he comes among you be loathed with your Intemperance, or recoil at the Sight of your Fraud, or blush at your Neutrality, or deride your Pride, hiss at your Malice, frieze at your Indevotion, or drop down dead with seeing the Blood of Oppression sprinkled on the Stones in the Street! Prepare choice Sights for the Country-mans Eyes, that he may go home and say, I have seen the *Phenix* of Religion, the Paradise of Piety, the Temple of the Holy Ghost, the Suburbs of Heaven; I have learned Grace out of every Citizens Mouth, and bought Bargains of Sanctity at every Shop, enough to stock my self and supply my Neighbours; thus ye shall see your selves a flourishing City, when ye are as full of Professors as ye are of Traders, of Saints as Merchants, when you have Traffick'd for Godliness at every Port, and fetch'd home the true Pearl further then the *Indies*: Remember, *To whom much is given, much will be required.* You should have a Priority of Duty, because ye have a priority of Dignity. A City should serve God before others, because God would spare a City before others, should I not spare *Nineveh.*

IV. This shews that if God will spare a City, because a City, that the City should spare it self; nor suffer her immunitys to be infringed, when she can preserve them, nor her Rights to be be injured, when she can vindicate them. This were for a Citizen to dig down the Wall of its own City, and to unbody its own Corporation.

V. This

V. This Reproves them, that instead of sparing, take delight to destroy Citys. Oh, what Thunder claps come out of many Mens Mouths to shake down such glorious Ornaments? What Furnaces do there burn in many Mens Breasts to consume such Ensigns of Art, and Architecture? Can they not walk freely in the World unless they stamp down Citys under their Feet? Do they desire to Shine in the World like Blasing Comets? Or to Scorch all before them, like Brands taken out of the Infernal Pit? How justly might they Crouch for a piece of Silver, which care not in an humour to melt away the Riches of so many Ages? How ill do they deserve an House to hide their Heads in, which care not in a hellish Fury to expose so many Citizens to the bleak Air? *Should I not spare* Nineveh *a great City.*

VI. This further shews, *That a City is at the Height of Impiety, when the Time of her fate and fall is come.* Such have rejected all warnings, we are a very urging People that have lost the Benefit of a sparing God. Do Judgments Threaten the Nation? Oh, then that I could shake Men into an apprehension of their manifest and monstrous Guilts; Do ye dread any charging Plague; Then why do ye not find out your challinging Sins? Do your Ears Glow, and do ye suspect no bad News? Do ye seem to see nothing but Rods, and Rasours, and Yoaks and Fetters; and yet are ye so Blind that ye can see nothing of the violating of Gods Laws? Must God lock up your Doors before you will consider what bad Tennants ye have been? Must he pluck away all your Wares before you will consider the Sins of your Trading? Have ye lost your Ears your Eyes, your Tongues, your Wits, your Consciences? Do ye dance upon your Thresh-holds, when ye are ready to Stagger with amazement? Do ye walk with stretched out Necks, when your Necks are ready to stoop down with the weight of Judgments? Do ye add *Thirst to your Drunkenness*, when the Cup of Astonishment is ready to be put to your Lips? Do you scorn the Menaces of Scripture, when all the Curses that are written in the Bible, and those which are not written are ready to fly in your Faces? do you abuse Sermons, when the Pulpits shake before dropping? You have often said the City must suffer, and that the end of all must be dismal? Do you say it, and not fear it, or fear it, and not flee from it? *O if thou hadst known it, in this thy day*, &c.

GREAT.

This Attribute *Great*, is next to be discours'd, Observe: That *Greatness in it self is pretious in Gods Account*: How can the great God, but affect

that which is great. Great is the higheſt Title of Honour that can be given to the moſt flouriſhing Princes upon the Face of the Earth; as the *great Mogul*, the *great Cham*, the *great Turk*: to be great then is of high eſteem among Men, and is it not as highly prized by God Almighty? No marvel if God doth ſo plead for the preſervation of *Nineveh*, for it was no vulgar City, but a Great City: Yes, the greatneſs of it was a great inducement to God to reſtrain the imminent Danger of it: 1. Becauſe it had been long in coming to that greatneſs; Men riſe by degrees, and ſo do all other things; As an Elephant (as ſome ſay) is two years in bringing forth; an Oak is a hundred years in grouth, the durable Marble lyeth many thouſand years before it be hardned, *&c.* 2. Becauſe of its long ſtanding, it had continued in that flouriſhing Condition for above a thouſand years. God that would not have us remove ancient Bounds, will not be ready to deface that which is ancient; Age is a Crown of Glory. I might add, and ſhew you that God would ſpare this great City, becauſe of the great Miſery that ſhould happen upon the fall of ſuch a great City; for what a loud ſhreik muſt be heard from the Lips of ſo many periſhing Souls: and likewiſe from the great Repentance that had been expreſt in ſuch a vaſt City: Oh, the Sea of Tears that had dropt from the Eyes of ſuch numerous Penitents; But I have ſhown you the ſpeciouſneſs and ſpaciouſneſs of the City, and this was expreſt to prompt God to ſpare it, even becauſe it was *Great*, *ſhould I not ſpare Nineveh that Great City?*

Application. 184

1. This ſhews God is no Enemy to Greatneſs; I accuſe not Riches, but him who uſes them ill. I know there is a *Mammon of Unrighteouſneſs*, but that is, when they are in the Hands of evil Poſſeſſors, I know our Riches may eat our fleſh like Fire, but 'tis when Injuſtice and Uſurpation hath turned them into Fire-brands. Sin Damns every thing to us, Grace makes every thing a Bleſſing, make good thy Tenure therefore, and fear not thy Free-hold. A Saint may enjoy a great Manſion, a great Caſtle, a great City. Converſion is a juſt owner, Repentance hath the lawful Demiſe of all copious Revenue. Be Penitent and be Potent; be as *Nineveh*, and fear not thy great City; forget not thy Sackcloth, and thou needſt not fear loſing thy Scarlet: Now ly upon thy Aſh-heap, and afterwards if thou wilt ly upon thy Bed of Down; faſt now, and eat Delicates hereafter; cry mightily now, and ſing joyfully at ſome other times: forbear violence, and let thy Hands be fil'd with

abun-

abundance. Seek the Pearl, and wear Jewels: the Saint is the true Land-holder upon Earth: Wicked Men have Riches by Permission, the Godly by Commission, the one by Possession, the other by Promise; for is not his Covenant past, and his Patent Sealed to the Righteous. Sir, rise then as fast as thou canst, so long as fraud doth not promote thee: Let thy House be stately, and thy Chamber large; so long as thou dost not *build thy House by Unrighteousness and thy Chambers by Wrong*, Jer. 22. 13. Serve God, and thrive under so good a Master. Let not thy Obedience run at a low Ebb, and then let thy Prosperity rise as a Flood. God will not be offended at thy greatness, for he doth plead for Greatness, *should I not spare* Nineveh *a great City.*

2. This shews there will ever be degrees of State and Condition. Every one ought to be content with his Condition, every one doth not carry a Governor about him, nor doth find a Ruler in his Scabbard; he is not Skin'd Prince, nor doth bring a Scepter out of his Cradle; much less can Crown himself with the Principle of Equality: In all Ages there have been, and to the last there will be Orders and Degrees: Yea, to the Worlds end, we shall see the Noble and the Ignoble, the Potent and the Impotent, the needy and the full, *&c. Should I not spare* Nineveh *a great City.*

3. This doth exhort every one to be sensible of his greatness: what hath God raised thee, and art thou silent under such a liberal Benefactor? What art thou great only in Ostentation or Haughtiness, and not in Thankfulness: where is thy Praise for such Preferment, thy Sacrifice for such Greatness: the *Ox* knoweth his owner, and the *Ass* his Masters Crib: but God has raised up Servants which know not their own Master, and kept Pentioners that understand not the Royal hand of their gracious Prince: As noble as many would seem to others, yet they are base to God: we are Mens humble Servants, and thrice bound; but we are Gods very insolent Servants, and scarce once Twisted: Oh, what are the Tyes and Bands of Blessings, Ingratitude is branded upon our Brows, Breasts, Eyes, Ears, Lips and Lives, where is there Promotion and Devotion, Favour and Zeal joyned together? No, oh ye great Men, ye are the great Dis-esteemers, and Disparagers of Mercies, a Non-Magnifying, a Non-Glorifying Generation, you can't see Favours at Noon-Tide, nor speak of Mercies when every Corner of thy House is a Pulpit, where you have Domestical Chaplains to Preach unto you Gods Blessings: why are you thus Blind and Deaf, would you weep for want of Mer-

cies: force not God to cry, *Hear O Heaven, and harken O Earth*, as if YOU were Monſters: be not too great for thy Maker; ſay to thy ſelf, as *Chryſoſtome* once ſaid to *Gaynas*, a Captain, *Bethink thy ſelf in what poor attire thou didſt once paſs through* Hiſtria, *and how richly thou art now Apparelled*; ſo conſider the ſimple Weed once upon your Back, though now you have change of Apparel, had you always ſuch Shops, ſuch Ward-Robes, ſuch Cupbords of Plate, ſuch Jewels, ſuch Honours, have you forgot your beginnings: how many pieces ye were worth when ye were firſt Sworn Freemen: O ſtaring Eyes, infatuated Brains, look back, ſearch out your ſelves, to the firſt year, nay firſt change of the Moon, when proſperity crept out upon you; and ſet down every penny you received out of Gods privy Purſe: you are ignorant Men to imagine that your original began at your ſelves, that your Prudence and Deligence hath advanced you: ſay with *David*, *Who am I, O Lord, and what is my Houſe, that thou haſt brought me hitherto.* 2 Sam 7. 18. 'Tis hard to fetch Praiſe out of Preferment, Gratitude out of Greatneſs, *&c. Should I not ſpare* Nineveh *a great City.* Jon. 4. 11.

4. This ſhews what great endeavours there ought to be uſed in preſerving this great City. God doth look that the Citizens Fervour ſhould be anſwerable to his Pitty. (Oh it is a great City, and how many great Sins are to be expiated, and what great Penitents muſt there be to preſerve it. Oh it is a great City, and what a great Treſpaſs offering muſt there be made for it? Set the whole City before your Eyes, and ſee how you had need to ſet the whole ſtrength to anticipate and repel Vengeance, liſting up her hand to ſtrike: Plead earneſtly, or the Cauſe is loſt, adminiſter the beſt Phyſick or the Patient dyes; he that doth pray but faintly, teaches God to deny, he that doth mediate remiſly doth but prepare God to reject: when I ſee how earneſt Men are on other (ſometimes little) Attempts, and how languiſhing we are in matters of the greateſt Concern, how do I think Men have the leaſt care of their Souls and the Church: Oh, that this great City had but as much Service and ſedulity beſtowed upon it, as a great Project or Fancy; we have Brains and Arms enough for other buſineſs, but for the Citys preſervation, we have neither Pregnancy nor Proneſs, we think to ſave ſo great a City without laying both Shoulders to her Support, or calling for the two Maſter-Workmen Body and Soul, to do their utmoſt for her Preſervation, this great City hath not ſo much regard ſhown her, as a great Beaſt, or a great Picture: Oh, how tender we are of theſe, how

negli-

negligent of This? we walk in the City, and discern no Breaches in it, gaze upon it, and behold not its side cracking? All Nations admire our City, but we slight it and neglect it; we have neither affection to her Well-fare, nor compassion over her Ruin, *yet forty days and* Nineveh *shall be destroyed*; let it be destroyed, for we wont keep it from sinking, or burning, who is frighted at Gods Threatnings? &c. when I read what great things Heathens have done to pacify the Gods, I am astonished to see with how cheap Sacrifices we would procure an attonement for the City: Oh, the City doth look pale, fetch Blood into her Cheeks by your Pity, the City doth crack, prop her up with your Petitions, 'tis sick cure her with your Conversion. I have no Martial Tongue to wish you to Fight and Kill, but I desire you to Plead and Pray, bring forth your right Artillery, the stout Hands I call for are Supplicating Hands, the bright Harness I require, is the compleat Armour of Righteousness, not Field but Temple-Ammunition I press for, no Camp but Closet-Ordnance, oh that the Penitent were discharging with his Eyes, and the Supplicant shooting with his Lips: Oh, that our hearts were edged with Repentance, and our Tongues sharp pointed with Devotions, the Soldiers I desire are Intercessors, the Captains I long for are Advocates: Oh, that I could gather the Company together, summon all the Trained Bands, see them all stand in Battle-Array, and say to God Almighty, oh cast away our Sins, and rinse us not in Vengeance, for 'tis a great City, for then multitudes must feel thy Displeasure, many must be soaked in ruin, if thou puttest the Cup of Astonishment to our Mouths, vast numbers must be drunk with this fatal Bowl: Oh bring forth your strongest Shore to under-set this Building, and with your whole Estate redeem this Jewel. Oh Citizens where are your City Bowels, City Groans, City Crys? Oh the great Pride, Riot, Lust, Oppression, Malice, Perfidiousness, Apostacy, Heresy, and Blasphemy of this City, doth require a Catholicon and Composition of all Penitential Ingredients to purge out the several noxious humours out of this diseased Body; great Sins and great Judgments do necessitate a great Repentance: Broken Hearts, trickling Eyes! penitent Petitioners, where shall I feel, see or hear you? are ye at ease in *Zion*, when the Gates of *Zion* are ready to lament? Are ye asleep with *Sampson*, when the *Philistins* [Gods Judgments] are upon you? O no, sigh in the Temple, that you do not Sob in the Street, groan in your Closet, that you do not roar in the Fields, wash the City in Tears, that it be not washed in Blood. Remember, that it is a

great

great City, and in great Danger, and therefore expreſs great Humiliations: if you have any Remnant of Grace, any Reverence to Gods Laws, any Senſe of Sin, any dread of an Omnipotent God, conſider and tremble, try and cleanſe, weep and reform: God would ſpare, if ye would but prepare for Mercy: but ye muſt be fervent Petitioners and Solemn Converts, for 'tis a great City that you wiſh to be ſpared. *Should I not ſpare* Nineveh *that great City.* Jon. 4. 11.

THAT.

For Eminency THAT, That is the Paragon and Gem of Citys: Here I might have run over all the World, and give you an Account of all the Famous Citys that have been therein, and of all the glorious Excellencies of each of them. Yet was there ever any greater than *Nineveh*? No, former times had not its like, nor latter time its equal.

1. Had not former times *Thebes* in *Egypt*, that opened an 100 Gates. *Corinth*, that with her ſtrong Caſtle built upon the *Acro-Corinth*, was called one of the Fetters of *Greece*. *Teleſine* which contained in it once 16000 Families. *Carthage*, which was 21 Miles in compaſs. *Babylon*, which amazed *Alexander* to ſee her ſtately Walls, her penſil Gardens, which ſeemed to hang in the Air, her artificial Groves, where Trees ſeem'd to grow without any Earth about them, her lofty Caſtle and miraculous kind of Bridg built over the *Euphrates*. *Rome*, which was built ſo loftily, that *Auguſtus Ceſar* was forced to make a Law, that no Man ſhould build above 70 foot high: which was ſo large, that it contained in it 7 Hills, 37 Gates, and 400000 Men under the *Cenſe*; and ſo full of rare Spectacles, that it was accounted an earthly Bliſs to ſee *Rome in her flower*. As former Ages had none, ſo neither have latter times had Citys to ſtand in Competition with *Nineveh*. I confeſs one may read of excellent Citys in theſe days: *viz. Odia* in *Siam*, 'tis ſaid to have above 40000 Familys. *Calecut*, in *Malavar*, doth ſtretch out three Miles by the Sea-ſhoar. *Mandao* is ſo large, and ſo full of Proviſions, that it maintain'd a ſiege 12 years againſt *Miramudus* the great *Mogul*. *Cambria* is reported to have in it 800000 perſons. *Nanquin* hath in it, beſides a large number of people 10000 Ships, which are able with the Marriners that go in them to make a goodly City. *Quinzay*, honored with 12000 Bridges, and a Lake in the midſt of the City of thirty Miles compaſs, with two Iſlands wherein are gorgeous Houſes and magnificent Palaces. *Grand Cair*, as ſome write, hath in it 18000 ſtreets, ſo that *Selimus* the great Conqueror was three days going through it: and had ſuch a number of people, that

that they counted it nothing to loſe, every ſeven years in a great Plague, 300000 perſons. *Hiſpan* called new *Caſbin*, which the proud *Perſians* call *half the World*, the compaſs whereof can't be rid about in leſs time than a whole day. *Muſco* that Wooden City hath ſixteen Churches, and the Princes Palace with 17 Turrets, three great Bulwarks, and 25000 Soldiers for a conſtant Guard. *Cambalu* (the Seat of the *Crim Tartar*, who is called the *Shadow of Spirits*) is 28 Miles in compaſs, and hath in it a mighty confluence of Merchants, in ſo much, that 'tis ſaid, There are 10000 Carts to have come formerly every year laden with Silks from *China*; and beſides other Inhabitants, 'tis ſaid to have 15000 Aſtrologers in it. *Vienna* famous for beautiful Temples, ſtately Monaſteries, and a magnificent Palace for their Emperors, but it hath no great quantity of Ground, nor multitude of Inhabitants, but as the Court doth repleniſh it. *Paris*, 10 Miles in compaſs, hath lofty and curious Buildings, and 600 000 Citizens, beſides Soldiers and Scholars, of which laſt there are a multitude, by reaſon of their 55 Colledges. *Conſtantinople*, where the ſpread Eagle was firſt plumed, and flew out of her Neſt, into the Imperial Arms: and not only here began to look towards the *Eaſt* and *Weſt*, but chiefly becauſe when *Conſtantine* had reſolved to build a glorious City; and had laid the Foundation in *Aſia*, (ſome ſay in three ſeveral places:) the Eagles would not ſuffer the Workmen to go forward, but took up their Tools in their Bills and Claws and carryed them to *Byzantine*, where this once Famous City was built, and ſomething ſightly ſtill, be it but for the Moſques, State-houſes, Alms-houſes and the Seraglio. *Tlaſcalan*, the goodly City in *Guaſtacan* of large extent, ſo much ſhining afar off, that *Ferdinando Cortez*, thought, at firſt ſight of it, that it had been built of pure Silver. *Cuſco* which hath in it one of the goodlieſt Market places in the World, deck'd with rich and ſumptuous Buildings, for every Courtier was commanded there to build a Palace, the whole City ſeeming to be nothing but one large Cheſt heaped with Silver and Gold Imperial. And now I have thus done, I muſt bring you back to *Nineveh* and ſay, That none of theſe Citys in their greateſt Glory is able to equal Beams of Majeſty with *Nineveh*. 1. It was called *Megalopolis*, the great City, the original ſays, *A City to God*, or, *a City for God*. as if fitter for God than Men to dwell in. 2. Tis *That great City*, from the duration of it; what City upon Earth had ſuch an uninterrupted Felicity as *Nineveh*? Some ſay for 1500 years, others for 1400 all agree for above one Thouſand. 3. For the vaſt Wealth it had, for *Briſeus* (joyning

ing with *Arbaces*) being present at taking and burning of it, beg'd of *Arbaces*, (after sacking and rifling it) to have barely the Ashes of it to be bestowed upon him, which was freely granted, he got thereby an incredible Estate, being an hundred Millions of Talents of Gold, and a Thousand Millions of Talents of Silver, besides the Heaps of such Coin as was gathered up in the several corners of the City.

Well then let it be for that great Treasure the great City. For the great Emulation that was born against it, for many did malign the honour and greatness of it: among the rest *Semeramis*: This *Semeramis* from being a base Child (as some say) from being an exposed Child, as most averr, by the Mercy of Shepherds, was taken up and fostered, till ripe years, and then appearing to be a Peerless Beauty, she was presented to the Vice-Roy of *Syria*, who being rapt at the sight of her, received her both joyfully and Thankfully, and Married her to his Eldest Son *Menon*. The Vice Roy being summoned to wait upon *Ninus* in an expedition, He, with his Son and Daughter went together (according to Custom) into the Wars; *Ninus* casting his Eyes upon *Semiramis* thought her too rich a Jewel for a Subject to use, wrested her from *Menon*, (who strangled himself,) and made her his Bride, being fonder of her then all the other Beautys which were his Lust-Baths: *Semiramis* seeing she had the Victor in Fetters, made use of her opportunity, secretly envying *Nineveh's* glory, and ambitious to do something that should out-beam *Nineveh*; she beg'd leave to build a City her self, her Prince not being able to deny her any thing, granted her Suit, and furnished her with Treasure; she instantly pitcht upon *Babylon*, and thought to make it the Mirrour of Architecture, and the Nymph of Citys: the Walls indeed were esteemed as one of the Wonders of the World. But, because she saw she had a restraint in her boundless desires so long as *Ninus* lived, she presented another Petition, *viz.* That he would give her leave to step out of his Bedchamber into the Throne, and Reign as an absolute Prince for some short time: some say, but for one day, others for two, and others for five. *Ninus* being infatuated with passionate Affection, granted it. Oh prodigious new Prince! what mischief may be perpetrated in a little space, for *Semiramis*, before the last Minute of her stinted Government got her Husband to be made away: Well, she being foot-loose, wading through her Husbands blood, she dedicated all her Husbands Treasure to the shrine of *Babylon*. But because vast expences will drain even Princes Coffers, she finding a decay of Riches, goeth forth to dig the Gold Mines abroad;

Mu-

Mustering an Army, she marcheth forth with such a Besom of Soldiers, that she was able to sweep all the Earth as she went; In this Expedition she Conquers the *Ethiopians*, and so returning back with Fame and Spoil; she invades the *Sagdians*, *Hircanians*, *Parthenians*, *Arachosians*, *Arasians*, *Parmisedans*, and many more Kingdoms; where being Victorious she brought home the Wealth of all these Countrys, as a present to *Babylon*. And when all this was spent, she carries her Purse abroad again to be filled; Her next Trace was to *India*, and there she carries such a vast Army, that not *Tamarlain*, *Cignis*, *Pompey* the great, *Augustus* the mighty, the great *Cham*, the great *Turk*, the *Mogal*, the Emperor of *China*, *Montezama*, *Atabaliba*, no not *Zeba* the *Ethiopian*, or *Xerxes* himself, nor any I could read of ever, appeared in the Field with such Pomp and Power, for she had in her Camp three Millions of Foot-men, five hundred Thousand Horse-men, and a hundred Thousand Chariots, as many Camels whereupon Men rid with Swords of four Cubits long, and as many Camels and Horses to bear Burdens, and go upon Errands, and as many Elephants, which some say, were natural, others, artificial; and two Thousand Ships carryed upon Camels Backs to convey her Soldiers over Rivers; others say, there number were ten Thousand; with this formidable Army she passed the River *Ganges*, and entered *Staurobates's* Dominions, defeated him and harressed his Country: some say the contrary, but 'tis a groundless assertion, for the current of all ancient Writers avouch, That she conquer'd *Staurobates*. She dyed at *Bactria*, where she being warned by the Oracle of *Jupiter Hamon*, That the time of her Death drew nigh, she called all her Captains and Commanders about her, causing them to Swear Allegiance to her Son, and so resign'd up the Empire to him; the EPITAPH she caused to be Ingraven upon her Tomb was, *Here lyes* Semiramis *the Great, whosoever will open this Tomb, shall find Treasure enough*; which *Darius* (some say *Cyrus*) attempting, he found nothing but a Paper with these Words, *If thou were not a bad man, and insatiable after Gold, thou wouldst not have disturb'd the Sepulchre of the Dead.* So long as *Semiramis* sate on the Throne and Reigned and Fought for *Babylon*, it had her Eye, her Tongue, Head and Hand; yet once an undutiful Hand-Maid, for she rebelled once against her, the news coming to *Semiramis* while she was Combing her Hair, she took it so offensively, *That she Vowed never to dress her Head, till she had reduced her to Obedience*, which she really performed; for half Dresst as she was, she marcht away, and laid such a streight Siege to the City, that she brought down her haughty Spirit, and forc'd her on her Knees to beg Pardon: Having thus humbled her and severe-

ly chaſtiſed her, ſetting up her Picture in Braſs, with her Hair diſhevelled in Memory of that Rebellion; ſhe renewed her affections to her, making her the Minion of her Favour; and yet notwithſtanding this Munificence and Magnificence with which ſhe was thus adorned ſhe fell ſhort of great *Nineveh*: for *Nineveh* had fifteen hundred Turrets, *Babylon* but ſeven hundred, *Nineveh* four hundred and eighty Furlongs in compaſs, *Babylon* not above three hundred and eighty; *Nineveh* in breadth one hundred and ninety Furlongs, *Babylon* not above one hundred; *Nineveh* a City of three days Journey, *Babylon* (as far as we can read) not a days. Beſides the largeneſs of the Streets and the beauty and numeroſity of Buildings in *Babylon* were nothing comparable to thoſe in *Nineveh*, ſo that though *Babylon* was fair, yet not able to match Faces with *Nineveh*; No *Babylon* was a great City, but *Nineveh* was *That great City*. Though *Babylon* exceeded *Nineveh* in ſtrength of the Walls, and in the Bridge over *Euphrates* which was five Furlongs long; and in two Palaces; yet it was not half peopled ſo much as *Nineveh*: *Quintus Curtius* ſaith, That but ninety Furlongs of it were Built, the reſt was for Vinyards and Tilth to maintain them in a ſiege. 203

5. *That great City.* *Strabo* ſaith, It ruled far and nigh, within *Euphrates* and beyond *Euphrates*: *Cur Stephanus* ſaith, That under three days a Man could not have the full ſight of it through Streets and Lanes, it was the moſt peopled place in the World, and the moſt delightful place to behold. *Arius Montanus* ſaith, That the Walls were an hundred foot in height, and ſo broad that three Carts might go a-breadth on it: It commanded the whole Earth.

Obſ. That Eminency hath an eminent reſpect with God Almighty, he is loth to pull down a City, which he has ſuffered to riſe up to the heighth of Greatneſs. Our Saviour wept over *Jeruſalem*, not for its Forts and Towers, but becauſe he was to ſhed the firſt Tears, and *Jeruſalem* was to weep her ſelf Blind, yea Dead: *Jeruſalem* had been the Cut-Throat of the Prophets: The Stones of Perſecution will be the Stone-heap that will cruſh the Head of a whole City with direful Curſes. *Ephraim* had been another famous City, and how is God pained to the Heart to behold *Ephraim* in Danger. Hoſ. 6. 4. *O* Ephraim, *what ſhall I do unto Thee*! Ah, and when God is conſtrained to be rough with him, as if a Father ſhould tear out the Bowels of his own Heir; *Is* Ephraim *my Dear Son? is he my pleaſant Child? ſince I ſpake againſt him, I earneſtly remembred him ſtill, therefore my Bowels are troubled for him.* *O* Ephraim *how*

ſhall

shall we part? what shall I do unto Thee. Micah 6. 9. *The Lords Voice cryeth unto the City.* What is this Cry, to call in Invaders to assault it, or *Conquerors to Fetter it?* No, to call up a prudent Person to acknowledge the kind Founder: But what need of this Cry? what great need? for the City is ready to be carryed to the Correction House, to be lead to the Whipping Pillar, for there is a Rod prepared, and a hand lifted up to strike. Danger indeed! what shall procure Deliverance? is there any means left to keep the City from the Lash? Yes, saith God, if the City hath but a good Ear, it need not fear its Back, it shall not suffer if it do but harken, nor feel the Rod, if it do but listen to the Rod; therefore *hear the Rod, and who hath appointed it.* Twas said of *Titus* that noble Emperor, *that he had rather perish himself than destroy.* So God will as soon part with his Essence as his Compassion. See how he expostulates with *Jonah* about *Nineveh*, he would spare it because it was eminent, it was that great City, *should I not spare* Nineveh *that great City?*

1. God will spare *Nineveh* that great City, *to teach the World that things of Eminency are to be prized.* What strange Eyes are in your Heads that cannot see Beams in those things which excel all other as far as Light doth excel Darkness? Shall not that be valued which is invaluable? Then ye are not to be valued: whatsoever is excellent ought to be look'd upon with an Eye of Reverence. *Epiphanius* B^p of *Ticinum*, when *Theodorius* took the City, was so regarded by the barbarous Soldiers (though of a contrary Judgment) that they used him with all Civility, whilst they stayed with him, and wept at their departure from him. Shame to them which abuse that which is pretious, and can honour nothing but what is contemptible.

2. God will spare *Nineveh*, *to shew that his Mercy is not to be limited*: *Jonah* was for destroying it above all places because it was that great City full of Sin and Provocation; but God would have it spared because it was full of Danger and had most need of Mercy: There are Men liberal in their Judgments, that we may say to them, as *Diogenes* said to one in the like kind: *How long is it since thou camest out of Heaven*; where these Men have Liberty, many a wicked Man shall be saved, and the Godly condemned.

3. God would spare *Nineveh*, because he desired to be honored in a great Preservation. God would be abundant in Goodness and Save by a great Deliverance, not spare a particular eminent person, or a distinct eminent Family, *but that great City, that upon all the Glory there might be a defence*, this is the Tryumph of Divine Favour, and the Trophe he aims

at: when great Countrys, great Nations participate of his Mercy, that it may be ſaid, here is Gods Banner diſplayed, and his Buckler hung up: That he might be honored with an Eminency, he will ſpare with an Eminency. *Should I not ſpare* Nineveh *That great City.*

Application.

The Excellency of London above other Citys.

1. This doth ſhew the Happineſs of this Place, for are ye only a City? no, a City with Eminency, the greateſt of the Land, the greateſt of many; what are *Amſterdam, Hamborough, Quinborough*, nay the Royal Citys of many Countries, *Stockholm, Copinhagen, Vienna, Rome* it ſelf to you? Yours is ſuch a City, as *'tis fit only to be ſhown upon Holy Days.* This City for Courts of Juſtice doth ſeem to be a grand Tribunal: for Proviſions for the Poor, a wide Hoſpital; for War-like preparations, an admirable Arſnal: for much Trading, a ſtored Ware-houſe; for beautiful Building, a gorgeous Palace; for means of Salvation, the Temple of the Earth: 'tis a renowned City: look'd upon as the Stage of Wonders: conſider the ſeveral Jewels lock'd up in this Cabinet: I fear you darken your own Splendor, and diminiſh your Portion, you mind not her dayly Commodities landed at your Stairs; oh you know not the price of your City-Sword, nor the worth of the Cap of Maintenance, *&c.* God might give this City to new Dwellers, that might ſay, *Their Lot is fallen to them in a pleaſant Land*, or create new Members of this Corporation, that would ſing a Hymn to him for ſuch variety of Bleſſings: alas, ye poſſeſs much, ye prize but little, ye are more ſucceſsful than ſenſible: Oh conſider in what an *Eden* God hath placed you: ye are not only a City, but above many Cities in the World. Ye may be called That great City: *Should I not ſpare* Nineveh *that great City.*

2. This ſhews, that the City is eminent with God if Ye do not withdraw his Affections from it; he doth prize the City becauſe its *That great City*: the City cannot be too great for God, if it be not too great for your Selves; he is ſatisfy'd with your large Circuit, if ye do not caſt your ſelves out of your own Walls: Make him Chief over the City, and hold it in Fee under him as long as you will; do but true Homage to him, and he will deliver back again to you your Sword and Mace, and Keys to keep for many Ages; if ever ye periſh *your Blood be upon your own Heads*: Thy Deſtruction is of thy ſelf O *Iſrael*: Miſery will never come from Gods Juſtice, but from your own Wickedneſs: his Rod will never be felt till the Scorner doth call for Stripes: yet ſo he loveth your Pavements, if ye don't break them up; he delights in your Buildings, if ye don't pollute them; he rejoyces in your Treaſures, if ye don't forfeit them:

them: Ye are blessed, why are you sick of your own Felicity? Do ye wish well to the City, or desire to continue its Eminency? No. Methinks I see you bring Pick-axes to dig down your own Walls, and spring Mines to blow up your own Houses, and kindle Sparks that will set the whole City in a Flame from one end to the other, what means the City-Jars, Differences and Distinctions of each other by several Names: these if Wisdom prevent not will bring ruin to a City, for a City doth signify no more, nor less, than the unity of Citizens, and indeed if it want unity, it is but a Tumult, a wresting place, a pitched Field, and not a City; the Towers are then undermining, and the Walls shaking and falling. A Miserable thing it is, when their Tongues are divided, and there is a strife in the City, Psal. 55. 9. *Scornful Men* (*i.e.* Turbulent and Factious) *bring the City into a snare, then is the City becoming a City of Destruction.* Epi. *Betus* said well, That discord is the wit-foundring of a City: *Diodorus* makes a sad relation concerning the Citizens of *Argos*, falling into Dissentions and Distractions about Superiority, which caused such a woful face of Misery and Desolation, that no man lived in safety, for many were Tortured to Death, and others cut their own Throats, that they might not be Tortured; yea, certain Orators arising, so stirred up the People against the Rich, that no Man of Wealth was secure, thirty of them were questioned, tortured and slaughtered at once, and after that two Thousand and two hundred; afterwards the Orators out of Remorse refusing to accuse any more, the Rage fell upon them, and they were Murthered and Perished among the rest. The Citizens of *Constantinople* falling into Contention in the seventh year of *Justinian* giving their popular pledge to raise Partys; what Troubles did there break forth? Citizens were Banisht, Houses Burnt, the Temple Defaced, and the uproar not allay'd until three Thousand were Slain: when *Carthage* was divided how soon did it come to be an enslaved City. Discords of Citizens have ever been Ominous and divers times fatal. [*Beware O* London.] Oh this Unity doth carry in it an universality of Felicity, it is the Basis and Battle-ax to a City. Hath God Built this City for his own Service and Worship? No, it seems to be a Bear-Garden, or a Nest of Cockatrices: Oh the hideous noises, the filthy smells, the dung-heaps, the execrable Sins that are committed in this City! It seems to be nothing but a fenced Vale for Miscreants, and *Anakims* to shelter themselves in; to speak modestly I wont shew you the Faces of the Monsters, or hol up the Gorgons Head in your sight; but I will say in general, That Gods Name is Dis-

ho-

honored, his Truth Corrupted, his Deity Blasphemed, his Laws Violated, his Messengers dispised, Prayers but Customary Gales, Praises but Ditties of Humour, Sermons but Notional Speculations, Sacraments but badges of affected Community; the Saints Weep, the Poor Cry, and the Oppressed Roar. Grace is turned into a Vizard, and Religion into refined Policy; and, if I should reckon up all, heres enough to bury the ancientest Family in Oblivion, to shake the greatest City in the World into scattered Stones, to cast *Adam* out of *Paradise* again, and to throw the Angels out of Heaven, if they were in the greatest brightness: Oh then that ye are the Contrivers of the fall of so great a City! Is it nothing that you be held the Conspirators against the safety of the City? Yes, *Cilicon* that deluded the City of *Miletum* with continually saying, *All things are well*, tell he had delivered it up into the hands of the *Priennenses*: *Zenias* that carryed all fair to the City of *Elis* till he had brought it under the *Lacedemonians*: *Dorylaus Tacticus*, which betrayed *Eupator* in his head City: *Baditzes*, that when the *Saracens* were ready to depart from *Amorium*, sent a secret Letter to tell them, that if they would renew their Assault in such a place, they might easily enter; which they did, and put the City to Slaughter: all these are branded with Infamy, for seeking the Destruction of their own Citys: How much more then you, which by your Prodigious Sins are plotting greater Treachery against your City than these? For they brought but Armed Men into the City, but your Sins are ready to bring down Hosts from Heaven, yea to fetch Angels from above to be revenged on you for all your execrable Sins: If the City doth fall, we know whose HANDS to charge for the pulling it down: Not the Hands of Justice, but the Hands of Transgression that are guilty of this Fact, they are your Provocations and Abominations, that neither Profession nor Pulpits can restrain: no *Papish* TRATORS nor Treacherous Friends are like your proditorious Sins, those call in Gods Judgments, open the City Gates, put Arms into their Hands to slaughter on the right hand and on the left; yea, so intage them, that they will not leave wasting till they have left the City level with the ground: the City has been great, is great, and may be great if your selves don't conspire against its Greatness: God would not destroy *Nineveh* because it was that great City; *Should I not spare Nineveh that great City?* 216

3. This shews the horror of the Citys desolation, if ever it doth happen to perish: for it *is That Great City*, and it will be *that great Casualty*: Oh, the

the Dream be to our Enemys, and the Interpretation to them that hate us. Let the Woman called *Wickedness*, which doth ſit in the midſt of the *Ephah* rather fly into *Shinar*, then take her flight to this City, and here reſt upon her *Baſe*. For if the City come to be Viſited, there are not Tongues enough in the City to utter all the Miſeries that ſuch Judgments will bring upon us? Our Cheeks may look pale, our Eyes drop, and our Hearts tremble at the apprehenſion of ſuch a fatal day: Sure I am *Troy* will fall from her very *Culmen*, it is *Ilium* the great, and great will be the Infelicity of ſuch a Curſe, 'twas *Troy no Bant*, 'tis *Troy le Grand*, and it will be *Troy le Extinct*. Do Cloys fall with a ſmall Cruſh? No, Let me carry you to the broken Walls, and lead you through the Ruins of other Citys. *Heliopolis*, once a City beautiful in Buildings is now razed, not a foot-ſtep to be ſeen either of its City or Temple. *Thebes* deſtroyed all but one Port. *Sidena* utterly ruined, and a Curſe laid on all Men, by *Creſſus*, that ſhould offer to rebuild it. All the Citys in *Phocis*, in the Holy War, waſted by the *Amphyctions*: I might ſhew you the like of *Troy*, *Carthage*, *Cyropolis*, *Myrena*, *Alba*, and many other glorious Citys laid ſo deſolate that it would be hard to find a ſtone of the old Foundation: And well were it that the Rage had but extended to bare Walls, but Citys and Citizens often periſh together, the Walls of Stone and the Walls of Fleſh had the like Battery, the Pick-ax and Hammer brought forth for the one, the Sword and the Pole-ax for the other: oh what Murders and Maſſacres have happened at the deſtruction of Citys. The Citizens of *Eretria* being incloſed as it were in a Net, were all put to the Sword. The Citizens of *Scotuſſa* (in *Theſſaly*) being called forth into the Market to hear the Laws of Conqueſt; the Elder Men were made away by Bow-men and Dart-men which lay in Secret: the Young Men hewn to pieces, and the Women and Children ſold for Slaves under the Crown, as they call it: the City of *Sybaris* in *Greece* which had once twenty five Citys under the Juriſdiction of it, and led out above an hundred Thouſand Men againſt *Croroniates*, being at laſt taken by their Adverſarys, were for the moſt part drowned by the River which they let into the City, and thoſe which eſcaped that Death periſhed by the Soldiers Swords. and 'twas well they ſuffered but a common Death, for in many places they were put to Death with Torture and Extremity. *M. Fluvius* by the Counſel of *Pollis*, did not only kill the *Tuſculanes*

The Miſery of the City when Judgment approach.

The Miſery of poor Conquered Citizens.

lanes, but whipt them grievously, and then struck off their Heads with an Ax. The *Locrenſes* firſt defiled the Bodys of their Captives with Luſt, then they thruſt Needles into their Fingers-ends, keeping them in pain; then they beat them to Death in a Morrar, and caſt them into the Sea. *Lucius Cataline* was wont to deſtroy his Enemys firſt by breaking their Arms and Thighs, then by cutting off their Ears, then by plucking out their Tongues, paring off their Noſes, and tearing out their Eyes, and at laſt by beheading. *Henry* 6. Conquering the *Sicilians*, did ſeith ſome to Death in hot Cauldrons, others he fryed to Death, others he ſewed up in Sacks and threw them into the Sea; he put Brazen Crowns on the Heads of ſome full of Nails, ſome he ſet upon a Brazen Chair made red Hot, ſome have been ſo Savage to their Enemys, that they have ſown them up in the Bodys of new ſlain Beaſts, and there let them lye tell they have rotted and been devoured by Beaſts: ſome have tyed hungry Vultures to the heels of their Captives, which might eat out their Bowels by pieces, and have ſprinkled the Faces of their Hoſpital Gods with the Blood of their ſlaughtered Enemys, as if they had done a moſt pious work, and did offer a moſt pleaſant Sacrifice; and they have conſecrated their Inſtruments of Cruelty, calling them Holy Swords and Sacred Spears: Nor will they ſpare your Goods, no theſe were the foments of the War, the leading-ſtaff of the March; ye are the Drudges, they are the Heirs: Are not theſe the common Accidents upon rifling Citys? When *Mahomet the Great*, did win *Conſtantinople*, he was aſtoniſh'd at the Wealth he did meet with, and 'tis a Proverb among *Turks*, that if any grow ſuddenly rich, *They have been at the Siege of* Conſtantinople. Theſe are the Ruines of Eſtates, upon the loſs of Citys, the Keys wrested out of their Hands, their Treaſure ſcattered, and the rich owners muſt then wander about for relief to beg and kiſs the feet of their Adverſarys.

The worſt of Miſerys, is Conſcience *becomes a ſufferer.*

And happy were it the Miſery of taking Citys would end here, but after all, CONSCIENCE comes to her puniſhment, this alſo muſt be made a Captive and wear the Slaves Chain: Men are not only locked out of their Houſes, but out of their Temples, not only their Goods are gone, but they are deprived of the PEARL; their Liberties are not only loſt, but their Freedom of the Ordinances. Pure Doctrine, pure Worſhip, and Faith are in bondage, and the Soul is inthralled. A whole City in *Phrygia* becauſe it would not change its Religion, was compaſſed about with Armed Men, her City and Citizens both burnt to Aſhes.

In

In the City of *Alexandria*, *Julian* coming to take Poſſeſſion of it, and becauſe the *Chriſtians* would not turn *Heathens*, his Soldiers wounded moſt, ſtoned ſome, ſtrangled others, ſome were ſlain with the Sword, others crucified; friend ſpared not friend, nor Brother his Brother, nor Parents their own Children. *Hunerick* was no ſooner Conqueror, but in all the Citys he conquered, he commanded alteration of Religion, and not being obeyed, he inſtantly Baniſhed five Thouſand Biſhops, Prieſts, and Men of all Orders: 'twere infinite to relate the Cruelties and Tortures that Citys have undergone in point of CONSCIENCE, when they come under a Conquerour. It is a thing ſo evident, Records need not be ſearch'd to prove that *Conſcience* has been an old Slave upon ſuch Accidents: That Men who will not permute a God, and ſuffer their Faith to be new ſtamp'd, muſt either run or dye for it. 220

N. B. Oh, if ever your Sins bring in Gods Judgments into your City marching Rank and File, ſee the variety of Sorrows, you muſt weep under. As happy as ye ſeem to be, ye muſt have another Face of Wretchedneſs amongſt you; whatſoever your preſent Comforts are, yet Then nothing but Exigents and Dyſaſters: your *The Fire time.* Looking-Glaſſes will be ſnatch'd away, your Mirrour crack'd, your Diamond ſhivered in pieces, this goodly City of yours all in ſhreds; ye may ſeek for a Threſhold or Pillar of your ancient dwellings, but not find one; all your ſpacious Manſions, and ſumptuous Monuments are then gone, not a Porch, Pavement, Seeling, Stair Caſe, Turret, Lanthorn, Bench, Skreen, Pane of a Window, Poſt, Nail, Stone or Duſt of your former Houſes to be ſeen. No, with wringing Hands you may ask, where are thoſe ſweet places where we Traded, Feaſted, Slept? where we lived like Maſters, and ſhone like Morning Stars? No, the Houſes are fallen, and the Houſholders dropt with them: we have nothing but naked Streets, naked Fields for ſhelters; not ſo much as a Chamber to couch down our Children, or Repoſe our own Members when we are ſpent or afflicted with Sickneſs. Wo unto us, our Sins have pulled down our Houſes, ſhak'd down our City, we are the moſt harborleſs people in the World, like Foreigners rather than Natives; yea, rather like Beaſts than Men: Foxes have Holes and Fowls have Neſts, but we have neither Holes nor Neſts; our Sins have deprived us both of Couch and Covert: we would be glad if an Hoſpital would receive us; Dens or Caves ſhelter us; the bleak Air or cold Ground are our only Shades and Refuges. But alas! this is but the Miſery of Stone-work, of Arches, Roofs. What will

you say when you come to sit in VVork? Arms, Necks, and Bowels? May not your tender persons be touched? Yes, ye which *A Massacre.* have walk'd in State may then run the Streets in Distraction: ye which have search'd out others with severity, may be pluck'd out of your Corners with rigor; ye which have been bowed to, may then bow your Knees for Mercy; with one Legg or half an Arm, ye may begg the preservation of the rest of your Members; VVhat Inventions shall ye then be put to, to secure your Lives? what perhaps would you not give to save your selves? and your Tears it may be will not secure you, nor your Gold redeem you; but your Veins must weep as well as your Eys, and your Sides be watered as well as your Cheeks: when your Sins shall shut up the Conduits of the City, and only your Liver Conduit to run; when they allow you no showers of Rain, but showers of Blood to wash your Feet; when you shall see no Men of your Corporation but the mangled Citizen, nor hear no noise in your Streets, but the crys, the shreiks, the yells and pants of gasping dying Men: when among the throngs of Associates not a Man will own you, your Friends hide their Head, and your Servants flee from you: when your Kindred are slain in one place, your VVives in another, your Children in a third, and your selves at last, it may be cut in two, to increase the number of dead Carcasses: when, as populous as you are, you shall be but numbred to the Sword, as puissant as you are, the Valiant shall be swept away: As fine fed as you are, you shall be fed with your own flesh, and made Drunk with your own Blood: when your Trespasses have been so outragious that Vengeance doth deny you a being, that you are thought fit for nothing but to be killed in the places where you committed the Crimes, and to suffer the pains of Death within these Walls which you have cursed with your *Sodoms* Faces and *Egyptian* hard-Heartedness: when your Politicians can no longer help you, but must have their subtle Brains dash'd in pieces with yours, nor your Lectures no longer save you, but you must meet at the Congregation near the Shambles: when this great City shall be but a great Chopping-board to quarter out the Limbs of Sinners, or the great Altar whereon a whole City is to be Sacrificed: Oh, doleful day of new painting your Walls, new paving your Streets, new summoning a Common-Hall, when all are called forth to nothing but to the derision of the insulting Adversary, to have your Breasts to try the points of Spears, your Sides the keeness of Swords, your Heads the weight of Pole-Axes, and Bodys to be made Foot-stools, and your Dead Carcasses steppings for mur-

truculent Foes to trample upon: when there will be no pity upon the Aged, nor compassion for the Young, but heaps upon heaps, tumbling of Garments in Blood, and Swords made fat with slaughter: Oh, see what a crimson City crimson Sins will make: Or, if you escape the dint of the Sword, and your Lives be given you for a prey, shall not your Goods be a prey? Yes, some may be reserved out of the greatest MASSACRE, when Men are weary of Killing, a Retreat may be sounded, and Men called off from the Slaughter, yet can ye challenge your old Houses? or bring your Keys to your old Chests? No, your Titles gone, your Interest lost, you have Sinn'd your Selves off your Propriety, the Enemy is now House-keeper and Land-holder, all's forfeited to the Sword: farewel Inheritances, Purchases, Leases, Jewels, as ye have gotten these perhaps unjustly; so they shall be taken away unjustly; violently gotten, and violently they shall be taken away: Vengeance from Heaven will have satisfaction for all your fraudulent Bargains, cruel Pawns, extorting Mortgages, blooding of Widdows, skinning of Orphans: or, as you have used your Goods for Pride and Bravery, so you shall see all your Gallantry and new Fashions pluck't from you: others shall spruce up themselves in your Dresses, and your selves glad of the worst filthy Garment ye left behind; or perhaps of a cast Garment of your Enemys; and though God took you out of the Mire, you never pluck't out others which stuck in the same Extremitys: you have forgotten your own beginnings: a great Company of these the City hath, that the Poor and the suffering Gospel can thank them for little succour and Sympathy. They which would grasp all, shall loose all: they shall be driven to live upon Alms, and to go among the tattered crew. They shall wish they had but one spare Bag, which all the crys of the Distressed could not make them open; or, that they had but a few of those Mites which all the Tears of Necessity could not make them to scatter abroad; no, they would trust nothing in Gods hand, and God will shut up all Hands and Hearts against them: They had no Compassion, and no Eye shall pity them: if they be not slain in the heap, yet they do but Live to see their own Misery: Their Sins have made them Bankrupts and ruined them: Oh that the loss of Money were the greatest mischief, but there is a Treasure of greater value in Danger, CONSCIENCE is ready to be rifled; there is not an absolute Conquest made till the inward Man be in Fetters: Thou must be a Slave in Principles: oh, 'tis a hard thing to be a

Few inwardly,

Popery. Thou must then bear the Fruit of the degenerate Plant, or *Satnp.* strange Vine, pour out the Drink-Offerings of other Sacrificers, follow the Sorcery of the Mistress of Witchcraft, or learn Magick with them that are brought up in the Doctrine of Devils: you must limp with this halting Age, fit thy Mouth to shout, *That great is* Diana *of the Ephesians*; thou must taunt thy Father, spit in the Face of thy own Mother, hiss away all thy true Brethren: like the Jews, thou must soon learn the Language of *Canaan* and *Ashdod*; if they come under another Lord, the Citizen is a double Slave both in Soul and Body. Though there are many which perhaps care not what become of *Conscience*, so that they can but keep Walls, Skins and Purses, they would pawn their Souls to any Broker, they have a Religion fitted for any Age or Accidents: yet they to whom Religion is dearer than their Eys, and the purity of the Gospel then the Life-Blood, is not this an heavy Judgment? (*and what shall a Man give in Exchange for his SOUL.*) 'Tis a Mortal Wound to have the Soul stab'd. Oh Miserable Age! if this hour of Temptation should come upon you, *that Men should be led away with the Errors of the Wicked*, and make Ship-wrack of Faith and a good Conscience: yet this it will be, there will be no safety for incontaminate Faith; thou wilt be a *Nicodemus*; or, if with *Daniel*, thou dost pray publickly towards *Jerusalem*, thou wilt be cast into the Lyons Den: thou wilt be a complicated and compleat Slave, a Slave in thy House, Person, Estate and Conscience: Oh, therefore if it be possible, shut the Gates before Judgment doth enter, or meet thy Enemy afar off, before he draw nigh to the City: for if Tears, Prayers and Reformation doth not stop his Passage, here WILL be variety of Misery, you see, at his subduing the City: There must be an eminency of Repentance, or there WILL be an eminency of Wrath; it will be *That Great Visitation*, for it is *that great City, should I not spare Nineveh that Great City?*

4. This shews, that as Eminency is dear unto God, so it ought to be unto us: Oh, that God should spare a City that is Eminent, and that we will spare nothing that is Eminent: that Eminency should beget in Us the greater Envy: Oh tell it not in *Gath*, nor publish it in the streets of *Askelon*, lest the Daughters of the Uncircumcised Tryumph, lest *Rome* say, That her Inquisition or Stakes could not make a quicker Dispatch of eminent Protestants than our Differences or Passions.

5. This doth shew, *that we ought to aim at Eminency*, we should look to be of the new Corporation, to be Citizens with the Saints and of the House-

Houſhold of God. Oh, what Magnificence to ſuch a Profeſſor? What Citizen like ſuch a Saint? what are all theſe glorious Structures, to the lively Stones of Gods Building? what is the Magnificence of a City to the Prerogative of Adoption? No, the Robe of Righteouſneſs doth excel all the Mercers Ware, an Ingot of Grace, the Wealth of your City: what Conſpicuouſneſs like that of Religion? what Eminency like to that of Regeneration? No, if you want your Chriſtian Intereſt, ye have only Parchment Priviledges your Happineſs goes not beyond your City-Walls: The Savour of Life to Life is not to be bought among all your Perfumers, nor the true Pearl from your Jewellers. Oh that I could prevail with you to take the City Oath, and make you true Free-men in Heaven, otherwiſe your Tenure is but a painted Portal, and that your Heaven is in an Exchange: ye are never Enfranchiſed till ye have Liberties of Redemption, nor right Traders, till ye are making Bargains at the free Mart of the Spirit: nor wealthy Citizens till ye have the prize of the high calling of God in Chriſt Jeſus. Oh then that you would remove your Traffick, have your πολίτευμα your City Commerce, or Converſation in Heaven, Bags that Wax not old, a ſtock of Grace, theſe are greater Riches then the Treaſures of *Egypt*; think your Security conſiſts not in Bulwarks or Citadels, but in Towers of Religious Conſtancy, that ye might ſay, our VValls, Spirits, Conſciences and Converſations are remaining firm: that your Converſation might be ſo Celeſtial, that the people might be drawn to bleſs you while Living, and to bewail you when Dead: Think not of the firſt Builder of your City, but think of that City whoſe Builder and Maker is God. Oh, remember that this City hath Keys too, for without are Dogs: oh happy thou that doſt go in this City-Livery, that art a prime Citizen in this Corporation: *Should I not ſpare Nineveh that great City?* 229

6. This ſheweth that Repentance doth preſent to Gods Eye, every thing in us that might draw Compaſſion: *Nineveh* being Penitent, God hath before him all the Motives that might incline him to ſpare it: It was a *City*, a *Great City*, *That Great City*: That as the VVoman from the VVall had variety of Arguments why *Abel* ſhould be ſpared; and the VVoman of *Tekoah* why *Abſalom* ſhould be called from Baniſhment; and *Bathſheba* why *Solomon* ſhould Reign, ſo Repentance doth exhibit to God all inſtances, impulſions, inſtigations, extimulations that ſhould make God propence to Favour; Repentance is copious in ſetting out a Penitent with all his Adjuncts and Appurtenances, Inferences and References

m

to make him acceptable. *Polycrates* (presenting the Mother of a Soldier that dyed in the VVars, to a Citizen) used those Terms, *I give this Mother to thee to maintain*; and then all the Services of the Soldier were repeated. *Pompey* at his Tryumph (which was the greatest I ever read of) had every thing brought in that might express the glory of it: *viz.* his Victory over several Kingdoms, that he had Conquered a Thousand Castles, nine hundred Citys, eight hundred Pyratical Ships, and that in *Asia*, *Africa* and *Europe*; yea, that he had done such wonders, that he seem'd to Tryumph over all the VVorld. And *Cleopatra* when she prepared to meet *Mark Anthony*, had all her princely Pomp described, *viz.* That she Sailed down the River in a Bark overlaid with Gold, the Oars being pure Silver, the Cables of Silk, the Sails of Purple, the Odors so costly, that they perfumed the Bank sides with sweet smells; her Maids of Honour attired like Nymphs, and her self sitting under a Tent of Gold, seeming to be the very Deity of Beauty.

But nothing doth so delineate and decipher a thing as Repentance doth all thy Motions, Affections, Preparations, Passages and Perfections. God observes a Penitent, and doth exarate, and can enumerate all his Manifestations; he hath Bottles for thy Tears, Files for thy Petitions, VVitnesses for thy Vows, Bags for thy Alms, and Books for thy Actions. Oh Penitent, then see how God doth look upon thee, look through thee, search and mark thee: Oh, if thou wouldst be seen with comfort and compleatly, turn Penitent, for Repentance is never out of Gods clear distinct, and district view: here his Eye is piercing and fixt: the Publican no sooner approaches to God, but his distance, his dejection, his blushing, his knocking, and his humble Tone is taken notice of; the like of *Josiah* and *Hezekiah*, all their many humble Passages are taken notice of: though *Ahab* did but act his part. God is privy to the least Address and the smallest Expression that ever thou didst make, when thou didst desire a Union with him: God can repeat to thee thy checks, thy conflicts, thy groans, thy protestations, thy supplications, thy fruitfulness, thy fervency, thy watchfulness: Repentance can't be rejected, God hath all things under his Eye: *Should I not spare* Nineveh *that great City*.

7. This doth shew, That no Earthly Eminency is certain: for God once spared *Nineveh* that great City, but now that great City is wasted. *Pappus* saith, That Repentance at *Jonah's* Preaching saved *Nineveh* an hundred years, but afterwards being puffed up with happy success, it felt an avenging God. *Cartwright* lately travelling those parts, saith, he saw

saw some pieces and broken Walls of it. The most Judicious Writers hold, that after *Arbaces* had taken it from *Sardanapalus*, it continued under the *Medes* in some flourishing condition till the time of *Cyaxares*, son of *Phraartes*, who began to destroy it; and *Astyages* his Son levelled it with the ground. Oh then, what stability is there in any earthly greatness? *That great City*, hath had both her *Obit* and her *Funeral*. Oh, that our Hearts could trample upon the Earth as our Feet do; that our Consciences could renounce the World, as well as our Profession doth; how many great Familys have we seen decay? how many great Citys have we found laid in the Dust? *Baldness is come upon Gazah*, Jer 47.5. Yea, *Nineveh* that was the Crown Imperial of the whole World, hath now lost her Diadem, that great City hath not one of her Thousand five hundred Towers, or one of her splendid Palaces to be seen. Oh, then why are ye enamoured upon your beautiful Empress? Do you dwell in the inchanted City? Or, are you out of the dint of Vengeance? Do you not fear Judgments? what should make you so confident? *Nineveh*'s Circuit was more large, her Walls more strong, her Streets more populous, her Treasures more abundant, her Dominions more ample than yours, then why may not you drop as well as *Nineveh* is fallen? Are your Sins less? No, you have four Sins within your Walls (and yet I will except, Fraud, Pride, Partiality and Bribery) that shall justify *Nineveh* from being the more Guilty Sinner: Four Sins? what are they? I know you are good at asking questions, and apter to sciscitate than to eliminate; therefore, because I have often heard you told of these things, and yet could never see you blush, but rather rage; not softned with ministerial Zeal, but rather hardned; therefore I shall not speak where the Lord hath commanded *to keep silence*, Amos. 5. 13. nor throw abroad his Pearls, but where he hath directed me to cast them, nor impart his Holy things, but where he hath injoyned me to give them, Mat. 7. 6. *If you command the Prophets* saying, *Prophecy not*, Amos 2. 12. and the time be come about, *that no Man must strive nor reprove one another for the People are as they which strive with their Priest*, Hos. 4. 4. then why should we reiterate that which we have had Preached upon the House top? and made plain upon Tables? and for fear I should be charg'd to bring in a railing Accusation: I shall say only as *Michael* did, *the Lord rebuke thee*. But these Sins are such, That if you had Walls of Brass, and Guards of *Anakims*, they will make every beam of the House, and stone in the Building cry out Confusion to you; and nothing but Conversion will save

ſave you; and I doubt whether I ſhall ſee *Nineveh*'s Repentance among you! Oh, that The *Jonah* were born that would cry effectually in the Streets! Oh, That the Auditors were yet ſo prepared, that they could liſten to a Meſſage from Heaven with *Nineveh*'s Ears! Oh, be ye ſmitten to the Earth, wallow in the Aſh-heap, weep till ye cannot ſhed a Tear more; reform, till there's not a Sin left for Conſcience to turn new ſpy unto; and ſo may Repentance be your Preſervative, a kind of Guardian Angel to the City and with *Nineveh* be ſpared; and if ſpared, I wiſh ye not to be ſecure; for if you Faſt, and fall to your old Riot; or put on Sack-cloth, and change this for new Faſhions, *&c.* the renewing your former Sins will but renew former dangers, therefore your Repentance muſt not only be fervent, but firm; not only unfeigned but unchangeable: Remember *Nineveh*, ſhe humbled her ſelf, and was Pardoned, ſhe repented, and was ſpared; but ſhe repented but for a time, and was ſpared but for a time: ſhe turned to be *Nineveh* the Wicked, and ſhe happened to be *Nineveh* the Miſerable.

Third general.

Wherein are more than ſixſcore Thouſand Perſons, which cannot diſcern between their right hand and their left, and alſo much Cattle.

We are come to the Deſcription, *wherein are more*, &c. obſerve herein theſe two particulars.

1. The principal Commoditys, *wherein are ſixſcore thouſand perſons, which cannot diſcern between their right hand and their left.*

2. The leſs principal Commoditys, *and alſo much Cattle.*

1. For the Principal Commoditys, in which theſe parts are conſiderable.

1. The Receptacle, *wherein.*
2. The Seaſon, *are.*
3. The Treaſure, *Perſons.*
4. The Quantity, *ſixſcore Thouſand.*
5. The Surplus, *more.*
6. Qualification, *which cannot diſcern*, &c.

1. For the Receptacle, *wherein.* Elſewhere had been no Credit to *Nineveh*, but that *Nineveh* had theſe choice things, this is the Honor, *wherein.* Obſ. That *Happineſs muſt carry with it an Appropriation*; the Appropriation is the Approbation of it: what matter though Thouſands be recorded for fortunate Perſons, if thou bee'ſt not in the Catalogue? neither Well-fare nor Honour, Law nor Goſpel, peace of Conſcience, nor Joys of Heaven are uſeful to us, if we have not a proper Title to them: There-

Therefore be not miſtaken, you ſee 'twas *Nineveh*'s Happineſs to have this Felicity with a reſtriction, or in the proper *ubi, wherein.*

Application,

1. This reproves ſuch who know Bleſſings only by hear-ſay; is not this a wandring kind of Comfort, to ſee fullneſs abroad and want at home? *Pſammenitus* told *Cambyſes*, Domeſtical Miſeries are greater than can be expreſt by Tears. Oh, Let us not be given too much to viſit the ſtate of others, but let us obſerve our own Condition, whether the right Bleſſing be in the right place.

2. This ſhews that ſome enjoy diſtinct felicity: for though this were not to be ſeen elſewhere, yet in *Nineveh* it was to be found, *wherein.* It was *L. Minutius* only, that got the Golden Bullock: and *Zeliſlaus* that had by *Bodiſlaus* the third, the Golden Hand given him for his Valour: Particular preheminencies happen as God doth command the Bleſſing. Oh then, be privy to your own Priviledges, uſe not things conferred as if they were inbred.

3. This ſhews Greatneſs doth not conſiſt in bare Title, but in effectual Demonſtration, for *Nineveh* is not only that great City, but that great Receptacle, *wherein.* Wo to them that are only voiced up to be Great, but ſetting aſide their own Tumour, and the peoples Rumour, there is no greatneſs to be ſeen in them: ſhall theſe go for great Profeſſors? No, great Impoſtors; great Expreſſions muſt juſtify great Titles.

Are,

2. The *Seaſon*, *Are*, *wherein are*; not there *were*, but *are*. *Obſ.* Hence, that *preſent bliſs is the honored Bliſs*: what Beauty's in a conſumed thing? That is true Happineſs which is come to no Diminution, or abatement, where the Spring doth not fail: where the Might and Magnificence, Honor and Splendor of a People is as apparent as ever; when not former but preſent times do ſhine with bright Felicity, *wherein are.*

Application.

1. See here the Stableneſs of Gods Providence, 'tis as eaſy with him to continue as to convey a Bleſſing. *Nineveh* had been and ſtill is happy, *wherein are.* Would we not fly from God, he would never be weary of ſpreading his Wing over us; would we not caſt off his Protection, we might continually take Sanctuary in him. *I AM THAT I AM*, immuta-

ble, invariable: *Ever to stand and never to fall, is a Divine and Miraculous thing*: yet this might be our fixed State, if we would perpetuate our Obedience.

2. Be perſwaded to preſerve your Felicity, we are not quite deprived of Bleſſings; No, *wherein are.* What? are and are not? are we weary of Welfare? loath Manna? Yes, we are fatiated with Comforts, we do what we can to grieve Providence and exaſperate a Bleſſing God, we make Gaps in our Hedg, drive away Angels from Watching over us, and force God to turn his Back upon us, *&c.* Oh, the horrid Sins which are committed amongſt us, as if we would invite in Devils, and make this land a Cage of *unclean Spirits*! We are ſick of our happineſs and doubtleſs deſire a change. 'Tis ſaid of *Alexius Comnenus*, that when, upon day of his Inauguration, he ſubſcribed the Creed in a ſlow trembling manner, it was an ominous ſign to all, what a wicked Man he would prove, and how the ruin of the Empire was at hand. *Philip* the laſt King of *Macedonia*, before the great Battle with *Flaminius*, ſtept up upon a Sepulchre to make an Oration to his Soldiers, it foretold the bad Event of the fight; ſo we who have trod upon ſo many dead Heads of famous Martyrs, which at firſt conveyed to us our Faith and Worſhip: 'tis a kind of Prediction, that this at laſt will befal our Church. Is this the way to preſerve Bleſſings? No, oh why ſhall we compel happineſs to ſwim over Sea, and carry ſo many Bleſſings a-long with it, as we would be glad with wringing hands to recal: Oh, I ſpeak in a timely hour, your Sins I hope have not made God to abhor the excellency of *Jacob.*

3. This may teach us Conſtancy, is Providence Conſtant, and not Obedience? Is God unchangeable in Mercies, and not we in Sincerity? Is there any thing more injurious to God, or ſcandalous to Profeſſion than Inconſtancy: the firm Chriſtian is the memorable Chriſtian: oh therefore preſerve your Religion, as you would your Fathers Inheritance, as you would your Eyes; why ſhould you not be as firm in Faith, as God is in Providence: he gives Bleſſings and doth continue them. *Nineveh* is as rich in them as ever, *wherein are.*

Perſons.

3. We come now to the Treaſures, *Perſons. Obſ.* That Theſe Perſons are the Worlds perfections. Man was made little *lower than the Angels*, Pſal. 8. 5. If they were Intellectual, he was Wiſe; if they were indefici-

ent,

ent, he was immortal; If they were bright, he was shining; *Crowned with Glory and Honor*; if they had Heaven, he Paradise; if they had Revelations, he Mysterys: if they had Joys, he Ravishments, *&c.* Take Man according to his proper Nature, and he is a rare Creature, and so as a Quintessence extracted out of the Virtue of the whole Creation: He was made by Consultation, the rest of the Creatures God made by his Authority, there was but a *Fiat*, *let there be made*, and every thing received a Being: but Man was made by Deliberation, *Faciamus Hominem*, *let us make Man*, as if there were so many Secrets and things of Consequence to be considered in Man, that the Wisdom of the whole Deity was summoned to conclude upon them: he was made a Lord. The Son of *Macrinus* is said to be born with a Crown on his Head: Sure I am Man at first was constituted a Prince. *Scanderbeg* ('tis said) came out of his Mothers Womb with the shape of a Sword in his Hand; but Man carried the commanding Sword, for all Creatures were made subject to him. Man was made to be the draught of Gods own Face, or the Creature wherein the Creator might seem (if it were possible) to be effigiated or represented: Let us make Man according to our Image and Similitude: *Aug. Cæsar* seemed to carry spots like Stars upon his Breast. *Pythagoras* had a Thigh like Gold, and was every where so beautiful that his Scholars thought him to be *Apollo*. *Magnes* of *Smyrna* was so comely that he was carryed from City to City to be seen; the *Magnesians* were so taken with him, that the very sight of him bereft them of their Judgment. *Antinous* a *Bithinian*, was so admired by *Adrian* the Emperor for his rare Features, that at his Death he built a Temple for him at *Mantinea* a City in *Egypt*, and stamp'd his Image upon his Coin. *Demetrius Poliorcetes* was so surpassingly fair, that his Physiognomy could not be taken by any Painter. But what are all these to amiable *Adam*? when God had viewed every thing he had made, he only said, *It was good*; but so soon as Man was Created, 'tis said, God saw every thing he had made, and behold 'twas *very Good*, Gen. 1. 31.

Application.

1. This serves to exhort Man *to know his Excellency*. Man, if thou dost oppose God and despise thy Superiour, I know not how to make thee mean enough: But if thou dost submit to God and honor thy Superiour, I know not how to make thee great enough.

2. This doth serve to present to the City her Treasures, these living

Souls are your laſting Excellencies; it g ieveth me to ſee with what wonder ye look upon other things, and with what contempt upon your Citizens, with what care ye preſerve other things, with what diſdain ye over-look theſe in their Extremities; with what violence ye do puſh at theſe with Thigh and Shoulder, and beat them topieces. Is there a more dying groan than for the neglect of theſe living Souls? Is there a ſhriller yell among you than the paſſionate Cry of the Oppreſſed? Let there be leſs Pride and Cruelty, and more Charity and Equity. The Bleſſings of a City, are the *Perſons of a City, wherein are Perſons.*

3. This doth exhort theſe Perſons, that ſeeing they are Treaſures they do not diminiſh their own Worth. Oh, that ye ſhould live to the Honour of the City, and that ye live to the Ignominy of it: the Mire in the Streets is not worſe than the filth of your Behaviours, that the great Blemiſhes within the Walls are the Skars of your Converſations, your LUSTS, Riots, Pride and Prophaneſs do more ſhame the City, than all your Sinks and Dung-hills in it: do you look to preſerve the City? No, you go about to drown it, for there is a Ditch of Sins: oh, 'tis a dangerous thing to a City, when Sin doth walk up and down the Streets with a *Sodoms* Face, Guilt appearing in open Sight with an impudent Brow. 'Tis better to be defiled with Dirt than Sins. Oh, why do you ſcatter abroad your horrid Crimes? and fill every Corner with your Abominations, are ye the Credit of the Corporation? No, when the City doth preſent you, it doth but ſhew her own Infamy and Diſgrace; your vitious behaviours, are worſe than if there were breaches in your Walls, your Buildings half Levelled, *&c.* if ye were Vertuous, the Innocency of your Lives would more adorn the City than the beautifying the Gates, for the City doth ſhine only in the preſence of Saints. Oh, therefore, leave no Stinks behind you, but perfume every place you ſet your Feet: your mortifyed Demeanours, and gracious Fruits do bring Fame and Renown to your City: what is your City-Sword, Seal, Hall, Bench? No, theſe are but dumb and dead Enſigns, the Honour of a City is in the Citizens, the Perſons, *wherein are Perſons.*

4. Let this ſerve to fright Men from Blood-ſhed; Sacking a City is nothing like Slaughtering of the Perſons. If Men be of ſuch value, they ſhould not be hewen down like Brambles, nor butchered like Oxen: let ſhedding of Blood be in the moſt ſparing manner: Oh, thoſe curſed *Cains, Doegs, Abimeleches, Hazaels* and *Herods*, how deteſtable are they both to God and Man? Theſe, ſuppoſe ſtain of Blood is gone ſo ſoon as they have

have Sheathed their Swords; and the noiſe of Murder is ſtilled, ſo ſoon as they have ſtruck down their Enemys ſpeechleſs. No, God will make a ſtrict Inquiſition for Blood, *that God which requireth Blood at the hand of every Beaſt*, Gen. 9. 5. doubtleſs he will not ſpare Man for it. He that ſaith, *Thou ſhalt not Kill, and that his Image is in every living Perſon*, Gen. 9 6. will teach Thee what it is to Kill men in a Fury, and to deface his Images, as if thou wert but battering down Pictures; juſt Wars are lawful, but barbarous Executions are deviliſh. Even in the heat of Battle Men ſhould Kill with a deſire to preſerve Life. It is one of the *Ænigma's* of Profeſſion, ſo to conſtitute War that there be no culpable ſcruple in the cloſe. Sure I am, there muſt be a full Authority, a juſt Cauſe, and a right Intention, ſo that it muſt not be *ex odio* out of hatred: and how is that but out of hatred, if a Man ſhould ſhed one drop more than what is neceſſary, out of Inſolency and Blood-thirſtineſs? the lives of the Vanquiſhed are not wholy at the Mercy of the Conqueror, he had need diſtinguiſh well between a Conqueror and a Cut-Throat A vindicative War is lawfuleſt; ſo that a Man muſt take heed he be not a too ſevere Righter of his own Injurys, he ought to be ſatiſfyed with the Victory, and, as much as may be leave Revenge to God. The Authors, and principal Executors in an Injury ought to be Slain, but not the generality which are drawn in to be Parties. Killing is only allowed againſt obſtinate and deſperate Adverſaries, for the Community cannot be touched without the hazard of many Innocents, ſaith St. *Ambroſe*: Conqueſt then muſt end with the leaſt dammage of Enemys and Inhabitants. *Molina* holdeth, a Chriſtian taking a Chriſtian Captive cannot ſell him to make him a Bond-Slave: Now if Liberty be ſo much tendred, how much more Life? Oh there is not a more Crimſon Sin than when *Blood toucheth Blood*, Hoſ. 4. 2. that is, that there is no end in Blood-ſhed; *when Blood is poured out as Duſt, and Fleſh as Dung*, Zeph. 2. 17. *When Widdows are encreaſed like Sands of the Sea*, Jer. 15. 8. *When a Land is ſoaked with Blood*, Iſaiah 34. 7. What dreadful Examples of Cruelty do we meet with in Ages: *Plutarch* tells us, That *Pericles* extirpated the *Calcidences* and *Eſtiences*. The French, after the defeat at *Thermopylæ* (as *Pauſanias* ſaith) deſtroyed the *Callienſes* to a Man, plucking the Children from their Mothers Breaſts, and Killing them, tearing in pieces the Marriageable Virgins; ſo that, happy were they that could get a French Sword to dye upon, to avoid further Torture. *Totila* (as *Gregorius Turon* reporteth) flaying quick *Herculanus*, Biſhop of *Perufium*, and cutting off the Heads of all the Citi-

zens,

zens. *Sylla*, slaying 12000 in one City of *Preneste*. *Attila* 30000 at the Sacking of *Rome*. *Abdermen* 100000 at one Battle in *Gallicia*. *Marius* was so busy in Killing his Country-Men, that he wished himself to be the only *Roman* to be left alone. *Hannibal* was so eager in destroying *Flaminius* and his Soldiers, that he felt not an Earth-quake that happened in the time of the Battle. *Don Pedron* the cruel, making *Spain* in his time a Charnel-house, full of nothing but dead Mens Bones. *Mahomet the Great*, causing the Streets and Temples of *Constantinople* to swim in Blood. *Selim* the *Turk* Killing the *Persians* so without Mercy, that he built a Tower barely of their Heads. Oh, these Men, if 'twere in their Power, how wo'd they exanimate Nature? Dis people the Earth, and leave the world as a Wilderness. Wounds are their Feats of Activity, Blood their Cordial, crying Groans their Musick, gastly Faces their Looking-Glasses, shivered Bones the Reliques of their Puissance, and Carcasses the Emblems of their Glorious Tryumphs: I do account such Praises which have Blood for the ground of the Ditty but sad Honors, these things may be famous amongst Pagans, but doleful accidents amongst Christians: But we that have such Commands for Love, should either Sheath up the Sword in Affection, or go to VVar in Tears: *Whence comes Wars, but from Lusts?* and are Lusts justifiable Pleaders at the Throne of God? Is there a Judge? Is the Reckoning hastning? and will Blood be one of the most Criminal Guilts at that Tribunal? Then how ought we to Skreen our Souls concerning the stain of Blood? he which hath slain his Brother, how shall he shew his Face before that Father? How will the Lives of Men go at an high Rate at that day? when God prizes the chief Treasure of a City to be these Persons. *Wherein are Persons.*

Six score Thousand.

4. The quantity of the Treasure, 120000. So many there were in the Minority of years, how many then were there of Riper Age? *obs.* That a great Blessing to a City, is, to abound in People. for a true City is a numerous Multitude. 'Tis a glorious thing when a City doth pass Arithmetick. This is to be a City with an Excellency. *Nineveh*'s fame and felicity is here described to be great, that she can reckon by her Thousands, even *six score Thousand.*

Application.

1. This doth serve to present to you your Life-Blessing: are ye not peopled?

pled? Yes, the City of Numbers, every Street, every Lane ſtored with Inhabitants, that it ſeems to contain a World within her Walls. *Armorica* in *France* was ſo thinned after *Maximians* War that it was afraid that the Country ſhould be drained of the old Inhabitants. After the Battle of *Cann*, *Rome* was ſo deſolate that it was inforced to raiſe up an Army of Slaves; but theſe Fears are not come upon you: but the Lord your God hath bleſſed you, and ye are as the Stars of Heaven for Multitude, yea, that ye are a great People that cannot be numbred. Ye know your Bounds, but do ye know the vaſtneſs of your Inhabitants? Ye have the double Bleſſing amongſt you, *the Bleſſing of the Basket, and the Store*, Deut 28. 5. *and the Bleſſing of the Breſt and the Womb*, Gen. 49. 25. What a large Ordinary is this City? what a ſpacious Bed-Chamber? what a Spring of People is there here? The Breath of Life never ſtirred quicker in ſuch a quantity of Ground: Nature here doth ſhew her Organizing Art, and this is one of her gendring Receptacles. The *Myrmidons* were ſo many, that they were ſaid to be begotten of Piſmires; this City doth ſo abound with People, that it may be called one of the Ant-heaps of the Earth. Living Perſons do here ſo abound, that they ſeem rather to be ſtruck out then brought forth; their increaſe is ſo plentiful that they come up like Spring-flowers to garniſh the City, or that they were rained down from Heaven. Oh, Look about you, and ſee if theſe perſons be your Treaſures, how faſt your Mint doth go, and what incredible heaps ye have in banks, ye are the Skin'd and Fleſh'd City, the true Corporation indeed, for here are enow to make up not only a body Politick, but a Republick of Bodys: if all your Bodys ſhould appear at once, you'd ſcarce have ſtreet-room enough; they would adorn the City more than Hangings of *Arras*, at your Publick ſhews: your Suburbs do ſy Multitudes with the City: But are the People Treaſures? are you affected with theſe Treaſures? Have ye done honor to the Lord of the *Mine*, that the City is ſprinkled, ſcattered, heaped and wedged with theſe Treaſures? Did all the Bells in the City ever Ring, the Trumpets Blow, and the Wind Inſtruments play, I mean your thankful Lips make Melody to the Lord for the People? No, I doubt, ye have forgot your People, that though they dayly face you, and their Clappers ſtrike in your Ears, yet that ye are both Blind and Dumb in extolling God for this favour. What *Hecatombs* have ye ever offered for this numerous Bleſſing? Have ye ever ſung *Hoſannah* in the higheſt for this high Mercy? I queſtion whether ye have an Altar in the City for this Service: for what Perſons in great

Mul-

Multitudes are a great Bleſſing, ye may ſee it here by *Nineveh*, who had it mentioned as her great Felicity to reckon *Perſons by Thouſands, wherein are ſix ſcore thouſand Perſons.*

2. This ſhews your preſent Bleſſing, that you are preſerved in your Thouſands. Ye are yet a populous City, and the Lord God (if it be his Bleſſed Will) make you a Thouſand times more as you are; *Deut.* 1. 11. But if the Arrow that flyeth at Noon-day ſhould glide among you; how many wounded Breaſts would there be? If *Hippocrates* were among you with his pretious Odours and ſweet Oyntments to perfume places. If *Mindererus* were ſhooting off Guns in every Street to diſſipate the Air. If *Quercitan* and *Avicen* were preſcribing the ſtricteſt Rules of Dyet; if *Galen*, and the whole Tribe of the moſt expert Phyſicians that ever lived, were teaching you to make Pills, Electuaries, Pomanders, Cordials, *&c.* to make new Fires and Fumigations of Storax, Calamint, Labdanum, and an hundred other Materials to expel ill ſcents; yet they may be all ineffectual to prevent that irreſiſtible ſtroke. For I am not yet reſolved, with *Vido Vidio*, That Kindred take the Infection ſooner, from one another than from Strangers, becauſe of the aſſimilation of Blood; nor with *Mindererus*, that Virgins are more ſubject to it than married Women, becauſe the Spirits are fluid and retained, and ſo apt to putrify: nor that a Man being well Dieted may eſcape Infection, becauſe *Socrates* (if it be true) lived in many Plagues, being a Man of high Temperance. But I hold, that a Plague is the *Hand of God*, as *David* called it, and the *Sword of the Lord*, as Chron. 21. 12. So that, when, where, or by what means God will ſtrike is uncertain; but 'tis certain whereſoever God doth lift up his Hand, he will ſtrike home. Is there any thing more terrible than the Peſtilence? No, 'tis the *noiſom Peſtilence*, Pſal. 91. 3. and if this ſtench come up into your Noſtrils, ye are gone: 'tis a Weapon ſo ſharp, that 'tis able to leave a Nation without an Heir, *for I will ſmite them with the Peſtilence, and diſ-inherit them*, Numb. 14. 12. If this pale Horſe come to Neigh in our Streets, he'le daſh many Thouſands into their Graves. Numb. 16. 49. 14700 *dyed in one Plague*; and Numb. 25. 9. 24000 *dyed in another*. And 70000 *dyed in a third*, 2 Sam. 25, 15. The *Eſſenes* a people of *Beetia*, with their King were all deſtroyed with a Plague, ſo the *Hyantes* and *Æones* came in their ſtead to people the Land. At *Rome* in the Reign of *Commodus* there dyed for a great while 2000 Men a day. In *Africa* there dyed in one Plague 1100 000. Under *Gallus*'s there dyed ſo many in the Eaſt, Weſt, and South, that many Countrys ſeemed ſo deſtitute of Inhabitants,

A 2d. Plague.

and

and for a long time remained unhabited: which occasioned St. Cyprian to write his Book *de Mortalitate*. In this City how often have there dyed ten and twenty thousand in one Plague. In *Edward* the thirds time, in the space of one year, there were buried in one Church, commonly called *Cistertians*, above 50000 persons (how many then were buried elsewhere?) And may not the like happen again? God's hand is not shortned: there are now more people among you, and more sins. If the Pestilence doth once discharge, how many will be slain at one Shot? it will chase men out of their Dwellings, as if there were some fierce Enemy pursuing them; and shut up shop-doors, as if Execution after Judgment were served upon Merchants: There will then be no other Musick than doleful knels, nor no other Wares carried up and down but dead Coarps, it will change Mansion-houses into Pest-houses, and rather gather Congregations into Church-yards than Churches: the Markets will be so empty, that scarce Necessaries will be brought in: a new kind of Brewers will set up, even Apothecaries to prepare Diet-drinks: People are afraid to eat Meat, lest they should eat it out of infected Shambles; or to wear Rayment, lest it should be stitch'd up with the Plague: they shall lye down without the least Spot seen upon them, and rise up with GOD's Tokens upon them, yea, with the Carbuncle scalding in the Flesh like a Fire-coal: They shall walk well out from their Houses, and drop down before they get home again. In the time of a Pestilence, Fly quickly, go far, and return slowly; every Disease turns into the Plague: Come not nigh thy soundest Friend within the distance of two Cubits, nor within the distance of infected Persons, the space of six Cubits: beware lest the Wind blow upon thee from him, or lest there be any Sun, Fire, or Odors betwixt him and thee. If thou beest well, eschew thy dearest acquaintance; if thou beest sick thy dearest Acquaintance will flee thee: A Lord shall scarce have a Page, a Lady a Chambermaid, to wait on them: a Brother will scarce look on his Sister, a Husband on his Wife, or a tender Mother on her darling Infant: a Beggar won't wear thy Marriage Suit, if given him; nor a Porter be hired to go on thy Errand, though thou wouldst give him a Lease for life, for his Journey: Thy Gold is left to the Justice of a Servant, and thy Breath is left to the mercy of a Nurse: thou art dead whilst thou art unburied; and thou art buried without any but Bearers to go along with thy Herse. Of all Miseries the Pestilence is the fray, of all dreadful things which can happen upon Earth, this is the hor-

ror: Oh that ye would cleanse the Streets with Repentance, that This Infection might not breed in your Sins: Purge the Air with Obedience, that your Purity might preserve you from This Contagion: above all, feel the Plague of your Hearts, that you may not feel this Plague in your sides: A Pestilence would scatter you, thin you, and carry you by heaps under ground. Yet, every House-keeper hath a Family about him, the streets swarm with Inhabitants. Oh know 'tis a Blessing to be able to number by Thousands. *Wherein are more than six score thousand.*

3. This doth shew, That Numbers should be a Motive to Compassion; Unkind is He that would grieve the Generallity, Cruel is He that would destroy a Multitude, which can scramble over heaps of slain Bodies! It was the Voice of a Monster, that wish'd *Rome* had but one Neck: *Onademus* of *Chios* having suppress his Enemies, his Friends wish'd him to expel every one that were opposite to him, out of the City: No, said he, They are too many to be too harshly used; I am afraid, said he, That if I should be thus rid of all my Enemies, my Friends would fall out among themselves. When *Lucullus* took *Amasis*, it grieved him that the Souldiers had fired the City; but he preserved the Citizens, that so many might not be exposed to the Fury of Souldiers.

See here how general Misery hath drawn Commiseration from generous Spirits: and indeed, there can be no greater Act of Nobleness, than to detest to be Author of a publick Calamity: [Oh that this consideration might powerfully stick upon all such who have an envious Eye on miserably dejected *LONDON*] It was the solemn Petition of *Moses*, to God, That he would not kill all the People as one man, *Numb.* 14. 15. Merciless then are Their Eyes, and savage Their Bowels, who can ruine Multitudes: It was forbidden by the Law, to destroy the whole Nest, *Deut.* 22. 6. Oh, therefore, let the Faces of a Generallity aw you; Be amated at horrid Attempts wherein Multitudes are concern'd, Tremble at MASSACRES. *Should not I spare* Nineveh, *&c.*

More.

3. As to the Surplus, *More than six score Thousand*; Observe, That God is exact in accounting. He knew all the righteous persons that were fit to enter into the Ark: he knew all that did not bow to *Baal*; he knew all the Thousands, and the surplus of them that were in *Nineveh*. That there were *six score thousand and more. Should not I spare* Nineveh, *&c.*

Application. This serves to exhort you to a Confidence in God, in all Ex-

Extremities: for he which knows every particular Creature in so great a City, he knows also every particular Accident which happens to us: Be not like *Porus* King of *India*, who took his Conquest by *Alexander* so heavily, that though he had his life given him, yet he would not for a great space eat any meat, suffer his Wounds to be dresst, or be perswaded to live: so if we be but crost in our Expectations or designs and cannot injoy that Liberty and Fulness we had, we would starve upon Accidents, or suffer our Wounds to rankle: Oh sigh gently, speak softly, chide not with Providence, roar not under Casualties, fret not your selves into your Graves, *&c.* Remember ye have suffered nothing but what the Wisdom of God held convenient, and the Providence of God is able to return double. *Moses* fled for his Life, and kept sheep, yet afterwards became a mighty Ruler. What? do you suffer any thing out of Gods sight? No, his Eye is upon all your Tryals, all your Miseries are scored up in Heaven: He keeps a Catalogue of all your sufferings: Oh, therefore take Courage, witness Patience, express Confidence: why should you be a fainting people under a knowing God? when you are ready to complain, murmur and vex, restrain these distempered Passions by remembring you have a seeing and a searching God, that hath taken notice of all your Sorrows, reckoned up all your Losses, Injuries Indignities and Extremities; you know not better how many eyes you have in your head, nor how many fingers you have upon your hands, than he can bring in a full Account of your Distresses: That he is an observing God, See here in *Nineveh*, he can number out to her all her Thousands, and the Surplus. *Wherein are more.*

2. This may serve to repress Sin; Oh, that you dare trespass against so knowing a God: You know there are a Company of men who are all for Secrecy, saying, *Who shall see?* Psal. 64. 5. yea, setting their Mouths against Heaven, saying, *How doth God know? is there Knowledg in the most High?* But these shall suddenly hear God thunder and tell them, *These things hast thou done, and I kept silence, then thou thoughtest* wickedly, *that I was such a one as thy self, but I will reprove thee, and set thy sins in order before thy eys*, &c. God could tell *Adam* of eating the forbidden fruit, *Cain* of murdering his Brother, *Saul* of sparing *Agag*, *David* of slipping into his Neighbours Bed, and covering the foulness of that guilt with the skin of a dead Husband; *Asa* of trusting in his Physicians, *Hezekiah* of shewing his Treasure, The Scribes and Phatisees of their secret Lusts, which deserv'd stoning, *&c.* What dost think of drawing a

break off their Chains, and fight magnanimously; and the Women which they had taken prisoners, frighted them with shouts, and their own Dogs which they brought with them, welcom'd the *Polonians*, and flew on their Masters; and by multitudes, worried them to pieces: [VVhat sudden, amasing and confounding Disappointments have the implacable Enemies of GOD's People found, when they have just brought their infernal Contrivances to perfection; and destroy'd them in a Moment: nor hath God, either in Scripture or History, used one Method twice: What his next means or Method will be, the one to their everlasting Comfort will find, while the other to their eternal Confusion feel.] Oh then when our hearts tremble under Miseries, and our Eys are dimmed with continual weeping, what an excellent thing is it to wrap up our selves in Gods Providence: He is powerful when we are impotent. *He can when we cannot. Which cannot.*

Discern. 269

2. *Which cannot Discern.* *Observe.* That God doth not discern where man doth not discern: i. e. God will not inflict Judgment where men want Judgment: he counts it no Reason to judg them that are destitute of Reason: he is so far from punishing such, that he is pleading for such. All by the Necessity of the Precept (if they be of ripe years and have evident Manifestation) are bound to know those things which are revealed in Scripture to be true; but by the Necessity of the Means they are chiefly bound to know but such things as Principally and Essentially belong to the Redeemer and Redemption, Justification and Sanctification, and such as are the necessary, constitutive, Parts of Salvation: The Catholick Faith they must not be ignorant of, but the Scholastical, Problematical, Polemical Faith they are not absolutely injoyned; for if a man should oblige illiterate and undisciplin'd men to the Mysterys of the Trinity, the secrets of the Hypostatical Union, the Modalities of the Mediatorship, the speculations of Christ's Passion, the Intricacies and Scruples of the Resurrection, with varieties of Notions in this kind, this Obligation would be sued out against so many Nonsolvents, that not only a *Capias* might be serv'd upon the third Part of the Laity, but a great Company of the Clergy might be carried to Prison with them. All the Difficulty I know doth lye in this, To know what an Intire Faith is Justice hath no place where man hath no Power, unless by his own default he hath lost it. How doth God plead here for an ignorant people? God cannot but spare where men cannot discern. *Should I not spare*, &c.

Application.

Application. This opens a door of Hope in the Valley of *Achor*, for impotent persons to enter by, or to shew God on his Mercy-Seat shining with a Face of Grace upon all truely disabled persons: he hath no Wrath against them that know not how to provoke him. There is an Abridgment of Christianity which every one must learn, *viz.* To know God and our selves: which short Lesson we must be exact in; for by the knowledg of thy self there is distilled into thee the Fear of God, and by the Fear of God there is distilled into thee a Love of the Promises: if thou knowest not thy self, there's nothing but Pride; if thou knowest not God, there's nothing but Despair: and having got this Compendious Divinity, and all things necessary for this prime Art, where high, sublime things may be dispensed with, if we have not Means, Opportunities, Qualifications and Endowments to attain them: The Substance we are ty'd to, but not the Apurtenances: especially where God denyes Faculties; Therefore, if thou understandest Necessary Faith and Duty, trouble not thy self if thou canst not understand Mysteries: for God doth not judge the Ignorant but plead for them; *Which cannot discern.*

2. This might serve to spring Compassion in mens Breasts toward the Ignorant: *Tully* never got more Credit than by defending the young Noble men of *Rome* for not performing all things according to Martial Discipline. Oh, Severe Sentences has made the world a Slaughter-house: *Domitius* kill'd the Citizens of *Rome* like Sacrifices, because *Marius* jun. did but tarry a little among them. *Usuncassan* kill'd his Son *Masinbius*, tho young and not capable of Treason, because he suspected, in time, he would take part with his Mother. *Theodosius* jun. sending an Apple (which cost him an hundred pieces of Silver) to his Empress, and she sending it to *Paulinus*, and he presenting it again the Emperour, he thinking there was too much Familiarity between *Paulinus* and the Empress, took off *Paulinus*'s head. *Domitian* executed *Hermogenes Tarsensis* because he put strange Pictures in a History; and crucified the Artists that drew them. He also destroy'd *Metius Pompusianus* because he kept but a Globe of the World in his House, and had certain Orations taken out of *Livy* of Kings and Captains. By an antient Law in *Rome*, Virgins were noted to be put to Death while Virgins: Therefore this Emperour caused th Executioner to deflour them, and then execute them: guiltlesness was no Protection. Oh that Christianity had taught us more Justice: Are there none in our Land, though Christian, that dye upon Suspicion, and suffer for such things as they know

not.

Multitudes are a great Bleſſing, ye may ſee it here by *Nineveh*, who had it mentioned as her great Felicity to reckon *Perſons by Thouſands, wherein are ſix ſcore thouſand Perſons.*

2. This ſhews your preſent Bleſſing, that you are preſerved in your Thouſands. Ye are yet a populous City, and the Lord God (if it be his Bleſſed Will) make you a Thouſand times more as you are; *Deut.* 1. 11. But if the Arrow that flyeth at Noon-day ſhould glide among you; how many wounded Breaſts would there be? If *Hippocrates* were among you with his pretious Odours and ſweet Oyntments to perfume places. If *Mindererus* were ſhooting off Guns in every Street to diſſipate the Air. If *Quercitan* and *Avicen* were preſcribing the ſtricteſt Rules of Dyet; if *Galen*, and the whole Tribe of the moſt expert Phyſicians that ever lived, were teaching you to make Pills, Electuaries, Pomanders, Cordials, *&c.* to make new Fires and Fumigations of Storax, Calamint, Labdanum, and an hundred other Materials to expel ill ſcents; yet they may be all ineffectual to prevent that irreſiſtible ſtroke. For I am not yet reſolved, with *Vido Vidio*, That Kindred take the Infection ſooner, from one another than from Strangers, becauſe of the aſſimilation of Blood; nor with *Mindererus*, that Virgins are more ſubject to it than married Women, becauſe the Spirits are fluid and retained, and ſo apt to putrify; nor that a Man being well Dieted may eſcape Infection, becauſe *Socrates* (if it be true) lived in many Plagues, being a Man of high Temperance. But I hold, that a Plague is the *Hand of God*, as *David* called it, and the *Sword of the Lord*, as Chron. 21. 12. So that, when, where, or by what means God will ſtrike is uncertain; but 'tis certain whereſoever God doth lift up his Hand, he will ſtrike home. Is there any thing more terrible than the Peſtilence? No, 'tis the *noiſom Peſtilence*, Pſal. 91. 3. and if this ſtench come up into your Noſtrils, ye are gone: 'tis a Weapon ſo ſharp, that 'tis able to leave a Nation without an Heir, *for I will ſmite them with the Peſtilence, and diſ-inherit them*, Numb. 14. 12. If this pale Horſe come to Neigh in our Streets, he'le daſh many Thouſands into their Graves. Numb. 16. 49. 14700 *dyed in one Plague*; and Numb. 25. 9. 24000 *dyed in another*. And 70000 *dyed in a third*, 2 Sam. 25. 15. The *Eſſenæ* a people of *Bætia*, with their King were all deſtroyed with a Plague, ſo the *Hyantes* and *Æones* came in their ſtead to people the Land. At *Rome* in the Reign of *Commodus* there dyed for a great while 2000 Men a day. In *Africa* there dyed in one Plague 1100000. Under *Gallus*'s there dyed ſo many in the Eaſt, Weſt, and South, that many Countrys ſeemed ſo deſtitute of Inhabitants,

A 2d. Plague.

and

and for a long time remained uninhabited: which occasioned St. *Cyprian* to write his Book *de Mortalitate*. In this City how often have there dyed ten and twenty thousand in one Plague. In *Edward* the thirds time, in the space of one year, there were buried in one Church, commonly called *Clerkenwell*, above 50000 persons (how many then were buried elsewhere?) And may not the like happen again? God's hand is not shortned: there are now more people among you, and more sins. If the Pestilence doth once discharge, how many will be slain at one Shot? it will chase men out of their Dwellings, as if there were some fierce Enemy pursuing them; and shut up shop-doors, as if Execution after Judgment were served upon Merchants: There will then be no other Musick than doleful knels, nor no other Wares carried up and down but dead Corps, it will change Mansion-houses into Pest-houses, and rather gather Congregations into Church-yards than Churches: the Markets will be so empty, that scarce Necessaries will be brought in: a new kind of Brewers will set up, even Apothecaries to prepare Diet-drinks: People are afraid to eat Meat, lest they should eat it out of infected Shambles; or to wear Rayment, lest it should be stitch'd up with the Plague: they shall lye down without the least Spot seen upon them, and rise up with GOD's Tokens upon them, yea, with the Carbuncle scalding in the Flesh like a Fire-coal: They shall walk well out from their Houses, and drop down before they get home again. In the time of a Pestilence, Fly quickly, go far, and return slowly; every Disease turns into the Plague: Come not nigh thy soundest Friend within the distance of two Cubits, nor within the distance of infected Persons, the space of six Cubits: beware lest the Wind blow upon thee from him, or lest there be any Sun, Fire, or Odors betwixt him and thee. If thou beest well, eschew thy dearest acquaintance; if thou beest sick thy dearest Acquaintance will flee thee: A Lord shall scarce have a Page, a Lady a Chambermaid, to wait on them: a Brother will scarce look on his Sister, a Husband on his Wife, or a tender Mother on her darling Infant: a Beggar won't wear thy Marriage Suit, if given him; nor a Porter be hired to go on thy Errand, though thou wouldst give him a Lease for life, for his Journey: Thy Gold is left to the Justice of a Servant, and thy Breath is left to the mercy of a Nurse: thou art dead whilst thou art unburied; and thou art buried without any but Bearers to go along with thy Herse. Of all Miseries the Pestilence is the fray, of all dreadful things which can happen upon Earth, this is the hor-

ror: Oh that ye would cleanse the Streets with Repentance, that This Infection might not breed in your Sins: Purge the Air with Obedience, that your Purity might preserve you from This Contagion: above all, feel the Plague of your Hearts, that you may not feel this Plague in your sides: A Pestilence would scatter you, thin you, and carry you by heaps under ground. Yet, every House-keeper hath a Family about him, the streets swarm with Inhabitants. Oh know 'tis a Blessing to be able to number by Thousands. *Wherein are more than six score thousand.*

3. This doth shew, That Numbers should be a Motive to Compassion: Unkind is He that would grieve the Generallity, Cruel is He that would destroy a Multitude, which can scramble over heaps of slain Bodies! It was the Voice of a Monster, that wish'd *Rome* had but one Neck: *Onadenus* of *Chios* having suppresst his Enemies, his Friends wish'd him to expel every one that were opposite to him, out of the City: No, said he, They are too many to be too harshly used; I am afraid, said he, That if I should be thus rid of all my Enemies, my Friends would fall out among themselves. When *Lucullus* took *Amasis*, it grieved him that the Souldiers had fired the City; but he preserved the Citizens, that so many might not be exposed to the Fury of Souldiers.

See here how general Misery hath drawn Commiseration from generous Spirits: and indeed, there can be no greater Act of Nobleness, than to detest to be Author of a publick Calamity: [Oh that this consideration might powerfully stick upon all such who have an envious Eye on miserably dejected *LONDON*] It was the solemn Petition of *Moses*, to God, That he would not kill all the People as one man, *Numb.* 14. 15. Merciless then are Their Eyes, and savage Their Bowels, who can ruine Multitudes: It was forbidden by the Law, to destroy the whole Nest, *Deut.* 22. 6. Oh, therefore, let the Faces of a Generallity aw you; Be amated at horrid Attempts wherein Multitudes are concern'd, Tremble at MASSACRES. *Should not I spare* Nineveh, *&c.*

More.

3. As to the Surplus, *More than six score Thousand*; Observe, That God is exact in accounting. He knew all the righteous persons that were fit to enter into the Ark: he knew all that did not bow to *Baal*; he knew all the Thousands, and the surplus of them that were in *Nineveh*. That there were *six score thousand and more. Should not I spare* Nineveh, *&c.*

Application. This serves to exhort you to a Confidence in God, in all Ex-

Extremities: for he which knows every particular Creature in so great a City, he knows also every particular Accident which happens to us: Be not like *Porus* King of *India*, who took his Conquest by *Alexander* so heavily, that though he had his life given him, yet he would not for a great space eat any meat, suffer his Wounds to be dress't, or be perswaded to live: So if we be but crost in our Expectations or designs and cannot injoy that Liberty and Fulness we had, we would starve upon Accidents, or suffer our Wounds to rankle: Oh, sigh gently, speak softly, chide not with Providence, roar not under Casualties, fret not your selves into your Graves, &c. Remember ye have suffered nothing but what the Wisdom of God held convenient, and the Providence of God is able to return double. *Moses* fled for his Life, and kept sheep, yet afterwards became a mighty Ruler. What? do you suffer any thing out of Gods sight? No, his Eye is upon all your Tryals, all your Miseries are scored up in Heaven: He keeps a Catalogue of all your sufferings: Oh, therefore take Courage, witness Patience, express Confidence: why should you be a fainting people under a knowing God? when you are ready to complain, murmur and vex, restrain these distempered Passions by remembring you have a seeing and a searching God, that hath taken notice of all your Sorrows, reckoned up all your Losses, Injuries Indignities and Extremities; you know not better how many eyes you have in your head, nor how many fingers you have upon your hands, than he can bring in a full Account of your Distresses: That he is an observing God, See here in *Nineveh*, he can number out to her all her Thousands, and the Surplus. *Wherein are more.*

2. This may serve to repress Sin; Oh, that you dare trespass against so knowing a God: You know there are a Company of men who are all for Secrecy, saying, *Who shall see?* Psal. 64. 5. yea, setting their Mouths against Heaven, saying, *How doth God know? is there Knowledg in the most High?* But these shall suddenly hear God thunder and tell them, *These things hast thou done, and I kept silence, thou thoughtest wickedly, that I was such a one as thy self, but I will reprove thee, and set thy sins in order before thy eys*, &c. God could tell *Adam* of eating the forbidden fruit, *Cain* of murdering his Brother, *Saul* of sparing *Agag*, *David* of slipping into his Neighbours Bed, and covering the foulness of that guilt with the skin of a dead Husband; *Asa* of trusting in his Physicians, *Hezekiah* of shewing his Treasure, The Scribes and Pharisees of their secret Lusts, which deserv'd stoning, &c. What dost think of drawing a

Curtain before Heaven? and to steal lewd Attempts by casting Mists before the Eyes of the All-seeing God. As he knows his own Decrees, Honour, Laws, so he doth know all thy Trespasses, *Will ye serve the Queen* before me? so, will ye violate Laws in the Law-makers Presence? What despise God's sight, contemn his very Eyes? Oh consider this *ye that forget God*, which invent and attempt horrid and prodigious things, as if you would exclude God out of the Room: No, no, you can't, he's in the midst of your Plots, and the great Notetaker of all your Passages. If the man that hid himself in a Cave, that *Hercules* might not see him, one day seeing him pass by the Caves mouth, at the sight of him fell down dead (then ye which tremble so much (as ye must do, if ye be not Atheists) at the thoughts of a discerning God; then when you see him with guilty Eyes, and he look upon you with Eyes like a flaming fire, how shall you see him with amazement? ye that now dread not Gods Eye, shall then call to the Rocks to cover you, and the hills to fall upon you. Is God ignorant of your Crimes? No, he can reckon up Errours and Additions, for he numbers *Nineveh*, and the Surplus, *wherein lie more than six score thousand persons.*

3. This doth shew, That if God be skilful in numbering a City, he is as skilful in numbring his Elect. If *Anthony* the famous *Egyptian* could say all the Bible by heart, and yet never learned Letters; it was a shame for a General not to know the Names of all his Commanders, as well as a Surgeon of all his Instruments. If *Franciscus Turrianus Veronensis* could rehearse two whole Pages backwards and forwards, after once reading to him, then doubtless the omnipotent God knows all them that are dear to him, his Elect; he man doth forget (tho never so old) where he layd his Gold, much less does God where his rich Treasure is: all the Miseries upon Earth, nor all the Devils in Hell can't wrest one of these out of God's hands.

6. For the Qualifications. *Which cannot discern between the right hand and the left.*

In which words are three things considerable { 1. A Defect, *which cannot.* 2. The Determination, *Discern.* 3. The Degree, *between the right hand and the left hand.*

1. For the Defect, *which cannot.* Observe, That some things carry an Impotency in them. Man is such a Creature that he can but not pro-

pro vivili, according to his Power. *Lucifer* is quite flagg'd by endeavouring to ascend higher than an Angelical wing could carry him: *Adam* brake his neck upon the Banks of *Baradise* by attempting to attain that VVisdom which was inhibited to his nature: there are many things which are beyond Mans list and boundary. *Which cannot.*

Application.

1. This shews, *That man is a warning Creature*; he drops out of his Mothers Womb like a Lump of Indigencies.

2. That Negatives for a Time, do deprive us of all Power: But

3. It shews the strength of a Saints Confidence; Our Arm is weak; happy are they that lean upon the Arm of the Lord. Oh how glorious is God in Extremities, how wonderful in Exigents. *Rabsaheh* threatned the Jews, that if they would not yield, he would make them eat their own Dung, and drink their own Water; *Hezekiah* cryed out, *This is the day of Trouble, Rebuke and Blasphemy!* How did God in one night free the City of all Dread: and lead back this insulting Enemy with a hook in their Nostrils. When *Asah* had nothing but Heavenly Aid to depend upon, saying, *Help, O Lord our God, for we trust in thee.* God dispersed an Army of Ten hundred thousand. When *Jehosaphat* feared and even fainted, saying, *O Lord God, we know not judge them, for we have no might against this great Company which are come out against us, neither know we what to do, but our Eyes are unto thee.* How did God clear the Coasts of that formidable Army, without giving a stroke, for ye shall not need to fight at all, go down only to see the slain and take the prey; for God made Divisions between the *Moabites*, *Ammonites* and *Edomites*, that they destroyed one another: so much that *Jehosaphat* came but forth to see their slaughtered bodies, and to take their rich Spoil, and were three days in gathering it, and could not carry it all away. 2 Chron. 20. 25. When the *Bathurians* brak in with great Power against *Theodosius*, whose chief strength was Prayer; how did God on a sudden strike dead *Ruges* their Captain, and consumed the rest of their Army with Pestilence, and fire from Heaven. When the *Tathuarians* and the *Jezigers* (then Heathens) brake into *Pulan*, with such Fury that they wasted a great part of the Country, and taking a multitude of Captives, insomuch that *Lesius Niger* e'en despaired to oppose them, how did God by the Apparition of *Michael* the Arch-Angel, so animate him and his Souldiers, that a very small Army fought against the Successfully, yea, he stirred up the Captives to

break

break off their Chains; and fight magnanimously; and the Women which they had taken prisoners, frighted them with shouts, and their own Dogs which they brought with them, welcom'd the *Polonians*, and flew on their Masters, and by multitudes, worried them to pieces: [VVhat sudden, amasing and confounding Disappointments have the implacable Enemies of GOD's People found, when they have just brought their infernal Contrivances to perfection, and destroy'd them in a Moment: nor hath God, either in Scripture or History, used one Method twice: What his next means or Method will be, the one to their everlasting Comfort will find, while the other to their eternal Confusion feel.] Oh then when our hearts tremble under Miseries and our Eys are dimmed with continual weeping, what an excellent thing is it to wrap up our selves in Gods Providence: He is powerful when we are impotent. *He can, when we cannot. Which cannot.*

Discern. 269

2. *Which cannot Discern.* *Observe.* That God doth not discern where man doth not discern: i. e. God will not inflict Judgment where men want Judgment: he counts it no Reason to judg them that are destitute of Reason: he is so far from punishing such, that he is pleading for such. All by the Necessity of the Precept (if they be of ripe years and have evident Manifestation) are bound to know those things which are revealed in Scripture to be true; but by the Necessity of the Means they are chiefly bound to know but such things as Principally and Essentially belong to the Redeemer and Redemption, Justification and Sanctification, and such as are the necessary, constitutive, Parts of Salvation: The Catholick Faith they must not be ignorant of, but the Scholastical, Problematical, Polemical Faith they are not absolutely injoyned; for if a man should oblige illiterate and undisciplin'd men to the Mysterys of the Trinity, the secrets of the Hypostatical Union, the Modalities of the Mediatorship, the speculations of Christ's Passion, the Intricacies and Scruples of the Resurrection, with varieties of Notions in this kind, this Obligation would be sued out against so many Nonsolvents, that not only a *Capias* might be serv'd upon the third Part of the Laity, but a great Company of the Clergy might be carried to Prison with them. All the Difficulty I know doth lye in this, To know what an Intire Faith is Justice hath no place where man hath no Power, unless by his own default he hath lost it. How doth God plead here for an ignorant people? God cannot but spare where men cannot discern. *Should I not spare*, &c.

Application.

Application. This opens a door of Hope in the Valley of *Achor*, for impotent persons to enter by, or to shew God on his Mercy-Seat shining with a Face of Grace upon all truely disabled persons: he hath no Wrath against them that know not how to provoke him. There is an Abridgment of Christianity which every one must learn, *viz.* To know God and our selves: which short Lesson we must be exact in, for by the knowledg of thy self there is distilled into thee the Fear of God, and by the Fear of God there is distilled into thee a Love of the Promises: if thou knoweſt not thy self, there's nothing but Pride; if thou knoweſt not God, there's nothing but Deſpair: and having got this Compendious Divinity, and all things neceſſary for this prime Art, where high, ſublime things may be diſpenſed with, if we have not Means, Opportunities, Qualifications and Endowments to attain them: The Subſtance we are ty'd to, but not the Apurtenances: eſpecially where God denyes Faculties; Therefore, if thou underſtandeſt Neceſſary Faith and Duty, trouble not thy ſelf if thou canſt not underſtand Myſteries: for God doth not judge the Ignorant but plead for them; *Which cannot diſcern.*

2. This might ſerve to ſpring Compaſſion in mens Breaſts toward the Ignorant: *Tully* never got more Credit than by defending the young Noble men of *Rome*, for not performing all things according to Martial Diſcipline. Oh, Severe Sentences has made the world a Slaughter-houſe! *Domaſippus* kill'd the Citizens of *Rome* like Sacrifices, becauſe *Marius* jun. did but tarry a little among them. *Muncaſſan* kill'd his Son *Maſubius*, tho young and not capable of Treaſon, becauſe he ſuſpected, in time, he would take part with his Mother. *Thoneſus* jun. ſending an Apple (which coſt him an hundred pieces of Silver) to his Empreſs, and ſhe ſending it to *Paulinus*, and he preſenting it again the Emperour, he thinking there was too much Familiarity between *Paulinus* and the Empreſs, took off *Paulinus*'s head. *Domitian* executed *Hermogenes Tarſenſis* becauſe he put ſtrange Pictures in a Hiſtory; and crucified the Artiſts that drew them. He alſo deſtroy'd *Metius Pompuſianus* becauſe he kept but a Globe of the World in his Houſe, and had certain Orations taken out of *Livy* of Kings and Captains. By an antient Law in *Rome*, Virgins were not to be put to Death while Virgins: Therefore this Emperour cauſed the Executioner to deflour them, and then execute them: guiltleſsneſs was no Protection. Oh that Chriſtianity had taught us more Juſtice: Are there none in our Land, though Chriſtian, that dye upon Suſpicion, and ſuffer for ſuch things as they know

not

not of, are not many made Transgressors for a Word: or, if some do transgress, is not a Community oftentimes endangered, which never heard or knew any thing of the Design? Christendom is large, and it seemeth to reach all the World Truth, but I doubt all her Pulpets have not sanctified the Judgment seats: the Souls under the Altar do cry, and the Blood under the Tribunals do cry: If so? What is this but to turn Judgment into Gall? *Amos* 5. 7. O let the Judge pity, let the Jury tender all them that are not conscious of the Fact: Let the Foxes and the Tygers be destroy'd, but slaughter not the innocent Lambs.

3. This shews what is justifiable Ignorance, *viz.* That which *cannot* discern; not that which may and *will not*, but that which would, but *cannot* discern. There is a difference between them that understand not God's ways, and those that desire not the *Knowledge of his ways*, *Job* 21 14. between those which are deprived of their sight, and those which close their eyes. Take heed how thou dost drink thy damnation draught out of this inchanted Cup.

4. This doth reprove them which sin against their own Discernings, which can discern, and do discern, and yet their words are stout against God. Oh, if wilful Ignorance be a sin, what is wilful Presumption? What as bright as a Seraphim in Knowledg, and as black as *Belzebub* in Behaviour? if I know any thing, *This is the fear of the Scripture: the Conscience seared with an hot Iron*, with such 'tis enough to deserve Fetters, to urge Scripture. Oh, Adulterers and Adulteresses, Blasphemers, Epicures, Oppressors, Executors, Tyrants, hear afar off the last Trump blowing, behold at a distance, the sign of the Son of man appearing in the Clouds, set up Christ Jesus's Tribunal in your Consciences, before you make your Impartial Account before that white Throne. Oh that you would not pluck your Eyes out of your heads whilst you are living, that you would not draw up the Sentence in Self-damning Letters, that you would not begin Dooms day in Convictions, *If our hearts condemn us, God is greater than our hearts, and knoweth all things.* *If the man be speechless, the next words are, Take him, bind him hand and foot, and throw him into utter Darkness.* Oh that I could warn you from these gifts, and separate you from presumptuous sin. What will you say, when 'twill be urg'd, That you knew both the Crime, and the Curse? *Ye did discern.* Thoughts accusing are unanswerable Witnesses. *If ye were blind, ye should have no Sin; but now ye say, We see: therefore your sin remaineth.* They cannot desire better Light; no, they say, *We see*; not wish for a better Interpre-

ter,

ter, for Christ hath spoken to them. The knowing Sinner is a prodigious Sinner; a fighting Conscience is more terrible than a *Goliah* to encounter with. God hath no Mercy for obstinate Sinners, which do commit Sin though they do *discern it*: no, he will only spare them which cannot discern. *Should not I spare*, &c.

Between their right hand, and their left.

3. We come now to the Degree, *between their right hand and their left*; By such are understood Infants. *Besides men of ripe Age, and intelligent, there are six score thousand, and more of other men*, —— So that Infants and simple men are highly cared for by God, saith *Chelmannus*. Simple men we had before, and now God doth proceed to Children, which cannot discern between the right hand and the left. This Observation naturally arises from the Text, *That Knowledg is incompatible with Infancy*, for they cannot discern between the right hand and the left. As the man is so is his strength, *Judg.* 8. 21. so, as the Child is, so is his Judgment. *Wo to thee, O Land, when thy King is a Child*, Eccl. 10. 16. i.e. when he doth want not years, but wisdom: which intimates that a Child is not come to years of Discretion. I confess, I have read, That the Son of *Crœsus*, spake at six Months, and saved his fathers life: and, That *Sigebert*, the Son of *Dagobert*, the fortieth day after his Birth, being baptized by *Amandus*, plainly answered, *Amen*. And that Anno 1117. there was an Infant lying in the Cradle, made a long continued Speech to his Mother busied in her Family Cares, wishing her not to be too intent upon worldly things, for God was ready to be reveng'd on the world instantly, if, *&c.* But these things were done by miracle, and not by ordinary course of nature. *Petrarch* gives solid Comfort to a Parent bewailing the death of his Infant, wishing him not only not to be dismayed, seeing his Child had escaped these afflictions, but chiefly to rejoyce, because the state of a dying Infant is *without any Danger*: for, saith he, *An Infant cannot perish shamefully, which doth depart without sin.* What Sin can they have that have not Knowledg? They are so far from that, that they know not the place of their Birth, their Fathers door, the parts of their Body, nor *the right hand from the left. Should not I spare* Nineveh, *&c.*

Application.

1. This shews *That Wisdom hath a diminutive beginning.*
2. This shews how necessary the strict Education of Children is:

for is it not fit to provide much for them which by Nature do injoy ſo little? If thou wouldſt have them either Sages or Saints, prepare them a Brain-ſtock, and a Conſcience-Livelihood, elſe thou maiſt leave them too much thy own, and let them ſhift in the world like unprovided Children with their ſimple Naturals: the breaſt is not more neceſſary than Inſtruction. Indeed the Parent ſhould be the grand Tutor to his Child: The *Ægyptians* would ſuffer their Children to learn nothing but of their own Parents. *Agaſicles* being demanded why he would not reſort to *Philopanes* to learn Philoſophy? No, ſaid he, my Father is able to inſtruct me in this, and 'tis moſt convenient for him to give Wiſdom, who gave Nature. Where Parents have been diligent herein, what eminent Children have they left behind them: *Cambyſes* teaching his Son *Cyrus*, how did he become afterwards the wonder of the World? *Nicon*, a Mechanick, but withall a very learned man, teaching *Galen* Arithmetick, Geometry, Aſtronomy, and other liberal Arts, how did he afterwards excel, and was eſteemed the Prince of Phyſicians. *Ariſtippus* was ſo well inſtructed by a prudent She-parent, that he was Sir-named the *Mother-taught*: and he made ſuch a rare Diſciple of his Daughter *Arete*, that when he was dead, ſhe was able to keep up his School, and read Lectures. *Pythagoras* was ſuch a School-maſter to his Daughter *Dama*, that ſhe excelled in all Learning. Such Ornaments may Children prove if Parents themſelves can beſtow good Education upon them. But if Parents cannot do this themſelves, let them not neglect at the deareſt rate to buy this abroad, 'tis the beſt purchaſe you can make for your Children: a Will cannot give ſuch Legacys. Oh bring thy pretious ſtones to theſe Lapidaries to be filed, and thy coſtly new-woven Cloths to theſe Dy-fats, to receive their Tincture. Remember *Solomon* deſired VViſdom more than Riches and Honour, its price is above the choiceſt Rubies: therefore, fill thy Son's Brains rather than his Purſe: provide thy Son VViſdom rather than a Mannor houſe, or multitude of Tenants: y-a, go one ſtep further, Furniſh him with Grace, thou giveſt him none of this by Nature; no, *The natural man perceiveth not the things of God*. Therefore, if thou haſt Grace thy ſelf, communicate it to thy Child: be ever imprinting in their minds Divine Precepts, and ingraving their Souls with celeſtial Characters. But if thou haſt not ſo much Judgment thy ſelf, think not only of the Fencing-Maſter, Dancing-School or Artillery-Ground, but ſettle thy Son under ſome Religious Divine, to purchaſe the Pearl, to have his Wits exerciſed in Scripture, to have the Eyes of his Underſtanding opened:

that

that thy Child may be able to take the Latitude of Christianity, yea, to comprehend the length, breadth, hight and depth of Christ Jesus. What are all the Maxims of the Earth to the Mysteries of the Kingdom? no, Redemption, Justification, Adoption, Regeneration Faith, and to know a Right in the Tree of Life, excell all the Speculations that the double refin'd Wits of the times can teach otherwise. Oh then, that many men think their Children should get these things only by sitting under a Pulpit, or learning a publick Catechism, but not by making an absolute Schooling of the study of Virtue; No, people think that these things are to be taught at any rate, and in any time; they let them learn other things without these, or these with other things; they allow not their Children time nor means to make Grace a Trade: Seven years, is for a Calling, but I hear of no such Apprentisship meerly to learn Religion: They have a strange saving way in pious things: their own Consciences costs them little at the Pulpit, and they are as thrifty Husbands for the Souls of their Children in matters of Grace: the conscionable Divine hath few Disciples of this nature; the Fencing, Dancing, and Musick-Masters, shall be preferred before him in Fees. Therefore, if you would have them serve God, train them up at the greatest Expence under them which may institute and precept them in the Principles of true Godliness. History abounds with examples of the good effects hereof. And, for humane Learning I fine many liberal; *Q. Fulvius* gave his Master *Ennius* a whole City: and *Achilles* gave his Master *Phanix*, half his Kingdom and half his Honors: So among Christians, I find for the learning Religion and Grace; *Gracian* gave unto *Ausonius* many presents, and amongst the rest, a picture with his Fathers Image, set with pretious stones; telling him, He had paid but what he ought, and that he ought more than he had paid: and *Matthias Corvinus* (that renounced Prince) bestowed the whole Country of *Veredarium* upon his Master *Joannes Vitesius*: and infinite other Examples are to be produc'd on the same Account. Therefore if thou loveſt thy Childs Soul as well as his Body, provide some Master work-man to lay the Foundations of Grace and Holiness. 286

3. This shews, that Infants rightly baptized have undoubted Salvation: for if Baptism doth take away Original Sin, what other Sin can be laid to their Charge.

4. This doth serve to exhort all to tender the Estate of Infants; for, who should not do justly with them, that understand not their own

right? If thou oughtest to open thy mouth in the case of the dumb, then much more for them whose Tongue-strings are not unloosed to plead their own Cause; if thou oughtst to be Eyes to the Blind, and Feet to the Lame, much more to them: *Is* there a more honourable thing than the Patronage of Infants, and the Protection of Fatherless Children? Thus *David* tenderly regarded his friend *Jonathan*'s Children; and *Mordecai* took the care of his Kinswoman *Ester* upon him: And *Lycurgus* having, by his Brother, the Government of *Sparta* left to him, till his Heir unborn, came of Age: tho the wife of the Deceased offered to destroy the fruit of her VVomb, if he would marry her, and take the sole Government upon himself: yet he accepted not of it but in shew, wishing her not to endanger the fruit of her VVomb, but suffer her self to be delivered, and send the Child to him, and he would soon make it away: the Birth-day being come, and the Child sent to him, in stead of murdering it, it being a Son, he presented him to the *Spartans*, saying, *Behold your King*! naming him *Charilaus*; and stoutly defended his Right against his Mother, and *Leonidas*; Thus did he, and thus ought all just men to do, for Infants, as the Civil Law terms them, are *Miserabiles personæ*, i. e. Creatures which deserve the greatest Pity: they are called *Orphans*, persons depriv'd of all Help: and who should not support the weak, or help the helpless? But where are these kind Friends or Foster-Fathers to be found? All relations of Amity will not bind men to express these faithful respects: The Parent upon his Death-bed is not troubled more with his Pangs of Death, than with vexatious Cares to whom to commit his Children; he's afraid of his most intimate Associate, he doth dread his neareſt Kinsman, as well he may; for what fidelity is to be found amongst Familiars or Allies? if the Father doth intrust these, they may keep the Children, but they will make themselves the Heirs: the Father doth put the Moth into the Garment, the Wolf into the Fold. Oh the poor Remainders that will be left after such sharp Teeth! they will eat out his Estate, his Posterity, his Name. VVhat incredible Disbursments, what large Bills are brought in at the end of the Term? VVhat restless Molestations, what Chargeable Suits must the Heir meet with before he recover his Right? A Captain will as soon deliver up a Castle, as these an Executorship; these Devils when they have a long time possessed such a Body, they will not be cast out without rending and tearing: Doth the Father chuse these for Executors? he had as good send his Children to the Morter, to the Milstone, to the Shambles to be

chopt

chopt to-pieces, to the Furnace to be burnt: Oh the ſad Cryes and Groans of oppreſſed Infants and injur'd Orphans. Oh that ever we were born, for, to what were we born? We can but look upon our Fathers Means, for ſo much is gon to bind out the Executor's Son, ſo much to marry his Daughter, ſo much to purchaſe ſuch a Mannour, and ſo much to buy ſuch an Office, *&c.* he truſted, oh that he had diſtruſted; he put Confidence, oh that he had had timely Diffidence: his Funeral is paſt, oh that we had been buried with him; we waited on him to his Grave, oh that we had been nailed down in his Coffin with him: Alas! We are not our Fathers Heirs, but ſtill his Mourners; our Funeral-tears muſt never be dry'd up, we muſt always go in black; our Father had a Houſe, but left the Key with others, and his Children can't get Entrance; the Executors ſit on the Bench, we may lye in the Clink; he lives in a Lordſhip, we in an Almshouſe; we might have been a Wonder, are now a Warning; we might have been a Splendor, are now a Terror; Oh, let all Parents quake at the choiſe of ſuch Truſtees, and all Orphans tremble at the Thoughts of ſuch Executors; we can but ſeal up our ſenſe of ſuch Perfidiouſneſs with Crys and Curſes: Is this only a Paſſionate complaint? Are there not bleeding Inſtances to be produc'd? yes, moſt wonderful precedents. *Demoſthenes* had a large Patrmony left him by his Father, his Tutors ſo perverted the benefit, that what through Covetouſneſs and Careleſsneſs, at laſt there was not enough to pay his Schoolmaſter. But there's no need of Examples, when every Country and Court crys out of falſe Executors. The Father may bequeath what he will, at laſt there's nothing found of the Goods, but in the Inventory; or of his Eſtate, but what's in Bills of laying out: the Orphans comes out of their hands, ſo full of ſtripes, as if they had lived in ſome Correction-houſe, they muſt redeem themſelves as if they were ſome Slaves of *Algier*. No year of Jubilee can ſet them in their juſt Poſſeſſions, nothing but the day of Reſurrection to repair their Dammages. We are the Land ſprinkled with Orphans Blood: Oh that ſuch men ſhould call themſelves Chriſtians! is the like Injuſtice among *Turks*? Oh that theſe ſhould ever hope for, or ſpeak of Heaven: for if *no unclean thing can enter into the new Jeruſalem*, not theſe ſurely ſo beſmereed with Blood! How will theſe look their dead Friends in the face at the laſt day, whoſe harmleſs Infants they have worried? how will they meet theſe Orphans at Gods Judgment-ſeat, whom they have ſhouldred at many a Tribunal? Oh the criminations of the Parents, and the execrations of the Children will

draw

draw a confounding Sentence from ſuch a Judg! Is it not ſhame to cruſh Spawns? to crop Buds? tear up roots of new ſown Corn? to damnify or deſtroy them who have neither Wit nor Reaſon to apprehend an Injury. And is't not ſo with Infants? Yes, they have ſo little Judgment, that they *know not the right hand from their left. Which cannot diſcern*, &c.

5. This ſhews, That ſeeing God would ſpare the lives of Children, becauſe they were undiſcerning Creatures, that 'tis the height of Cruelty to ſpill the Blood of Infants: for though tis a heavy thing to kill Champions, yet tis a ſadder thing, when *Children are daſhed in pieces at the head of every Corner of the ſtreets*, Nah. 3. 10. *When Children are brought forth to the Murderer*, Hoſ. 9. 13. *Pharaoh* was not a worſe Butcher than to kill Children: *Herod's* ſhambles were not fill'd with worſe meat than the Limbs and Quarters of ſlaughtered Infants. Oh! the Murderer fights with Infants as if he were fighting with Gyants; or furiouſly knocks down Children that can't ſtand on theirs legs; that he muſt have Childrens ſoft fleſh to ſet his rough feet upon: that the City, he thinketh, doth not ecchо rightly, till it be fill'd with the ſhreiks of Infants; that the ſtones don't ſhine bright enough for his barbarous Eyes, till they glitter with the Blood of Infants: Is this Chivalry? is this Proweſs and Puiſſance? what to blow the Trumpet over ſlain Children? Is't not immortal Honour to ſtrike them that can't hold up a hand againſt you? or to ſhed the Blood of them whoſe harmleſs breaſt never thought of Enmity? Take heed of any crying ſin, eſpecially of the blood of innocent Infants. Alas, how can theſe offend you? what, kill perſons in a Gallantry? Devils may, Chriſtians ſhould not: theſe can't be guilty of grievance, nor offer a diſtaſt: rather deſtroy them that can diſcern, but not theſe that *cannot diſcern between the right hand and the left.*

6. This ſhews, That the ground of Divine Commiſeration is Innocency: He that would be ſpared, muſt be as guiltleſs as the Infant, to diſcern no more of evil motions, than the child doth of the Motions of the Body: We are commanded, concerning Malice, to be as Children: oh glorious thing to come to Self-denyal: to feel as little Man about us, and as much Infant in us as may be: if we would be Penitents, we muſt carry only the Law of Sin, and not the Love of Sin in our Members; we muſt have another ſap running in our Branches, we muſt be like the winnow'd Wheat, and refined Gold. *Should not I ſpare*, &c.

And alſo much Cattle.

Theſe are the leſs principal Commodities: Three things are conſiderable in them:

1. A gracious Inlargement, *And also.* 2. A strange Subject, *Cattle.* 3. A considerable Plenty, *Much.*

1. For the great Inlargement, *And also.* God had said much before, but he had not said all: the Expression had been large, and yet God is not at his last. If *Jonah*'s hard heart did not yet relent, God will try another softning, he will not keep back an Inference, not loose a Motive, no he had another Clause yet behind, *And also.* Observe, *God will conceal nothing which may tend to the Advantage of his Saints*, behold how he values these! he favours them, and there is no end of his Affection; as he had ne'er look'd enough upon them, so he had never spoke enough for them; God will not only appear in the Case of his Saints, but he will maintain their Cause: 1 King 8. 45. never shut up his lips, till he hath convinced, evinced, and brought off his Saints clear; God will so argue for his Saints, that he will wrest them out of the hands of their Enemys: God will find new Proofs, search Records, examine Evidences, insist upon Circumstances to acquit the Faithful, *Who shall lay any thing to the Charge of Gods elect?*

Application.

1. This doth serve *to shew the benefit of a Divine Ingratiating. Since thou wert precious in my eyes thou wert honorable*: Isai. 43: 4. So honorable that God will be a restless Advocate for his Saints, not only look upon them, but stand by them; not only at first, or for once, but never take off his hand till perfected his work: *He will contend with the whole Earth for them*: God will weary the quarrelling World, and make them desist from opposing and molesting before he will give over answering and confuting: as in Prosperity there shall be a succession of Blessings; so in Protection there shall be a continuation, concomitation & connexion of Arguments; Reason upon Reason, God will be at first entring of the Suit, and last hearing in Court, God will never leave his Clients, till he hath brought all things to a happy close: the Wicked may be violent at first, but God will hold them so long in debate, that at last their edg shall be dull'd: why then are we dismayed that God's first Arguments do not take? if God hath not yet disputed us out of Danger, hath he no more Disputations behind? Yes, he will use his demonstrative Reasons, and search all his Topical heads that he may be Victor for his Saints: when God hath alledged many things, he hath an Inlargement still in store. *And also.*

2. Let this daunt the Polititian, who carries it high, and soars in the ad-

Admiration of his contriving Brain: as if *Neſtor* were not his Match, nor *Ulyſſes* his equal: oh how he is enamor'd upon his Projects and Idolizing his Deſigns: here I am prevalent, there I am ſucceſsful, what can't I do by my ingenious head: I carry a Senate-houſe about me: People don't know what a Spawn of choice Maxims are conceived in this Belly, what a Covey of rare Diſquiſitions can fly out of this Brain: how many Jewels are in this Cabinet? how many ſtars do ſhine in this Firmament? I can ſpeak like a Prophet, interpret like an Angel, every point of Wind may be found out, but not the gales of my Reſolutions: the hight of the ſtars may be taken, but no *Jacob's*-ſtaff nor *Aſtrolabe* can take the Altitude of my ſublime Conceptions: I leave no Foot-prints of my Intentions for men to diſcern; no, the Age is at a loſs to think to find out me in my Form, or to follow me in my leaps, and various jumps, races and traces: I but take heed; ſee that this be for juſt ends, happineſs of the Church, and the Glory of God. *Procure things honeſt in the ſight of all men*, Rom. 12. 17. *Deliver a City by thy Wiſdom*, Eccl. 9 15.

3. This doth ſhew, *That God is moſt paſſionate for Mercy*; ye never find God doth argue for Juſtice as here he doth for Mercy: no, he will reaſon and inlarge for Mercy: *Mercy pleaſeth him*, 'tis his delight. God hath many Attributes, but *Mercy holdeth the Scepter*. How is God deſirous to ſhew Mercy? how is he angry when he cannot ſhew Mercy? *he cometh leaping over the Mountains*, Cant. 2. 8. *Currit dum ſuccurrit*, but he doth not make ſuch haſte when he ſhould execute Judgment; no, what a going down, examining, parlying and expoſtulating is there, before he will pour Vengeance upon *Sodom* it ſelf.

4. This doth ſerve to ſhew, *That Envy is one of the moſt incorrigible ſins*, for *Jonah* is ſpiteful, and with what a difficulty doth God reclaim him? he is forced to uſe Argument upon Argument, and at laſt to put in an Inlargement; *And alſo*

Cattle.

2. Now let us come to the ſtrange Subject, *Cattle*: *Numquid de bobus curæ eſt Deo*? Hath God care of Oxen? ſo, are Cattle a Subject for the only wiſe God to diſcourſe of? yes, he gave them life, and the lives of them are tender to him. Hence obſerve; *That God is compaſſionate to the very Beaſts*. They had their diſtinct Creation, for, God ſaid, *Let the Earth bring forth the Living Creature, Cattle, creeping things, and the beaſt*

after

after its kind, Gen. 1. 24. as if the Earth were not compleat without this Furniture: ſure I am, they were ſnatch'd out of the general Deluge, and put into the Ark as a ſpecial Treaſure, *Gen.* 7. 2. The Murrain of Beaſts was one of the Plagues of Ægypt: and doth not *Amos* join the death of Beaſts with the deſtruction of Men? Yes, *the young men have I ſlain with the Sword, and taken away your horſes*, 4. 11. God doth threaten this as one way whereby he will be avenged upon a Diſobedient People, that they ſhall be curſed in the *Increaſe of their Kine, and the Flocks of their Sheep*, Deut. 28. 18. This made *Habaccuck*'s belly to tremble, his lips to quiver, and rottenneſs to enter into his Bones, *That the flocks ſhould be cut off from the Fold, and that there ſhould be no Herds in the ſtalls*, 3. 17. Without Cattle the whole earth doth languiſh, the Prejudices are many if Beaſts be wanting. *A Horſe is prepared for Battle*, Prov. 21. 31. There would be but a thin Table: without theſe he cannot eat of the Fat, nor ſcarce cloth himſelf, our Shops would be ill furniſhed without them: Have not the nobleſt Preſents been uſually tendred in Beaſts? Yes, *Cornelius Coſſus* gave to *P. Decius* the Tribune, an hundred Bullocks, one white one having its horns tipt with Gold, as a gratification for defending the *Roman* Army from the *Sabines*; and *Camillus* ſent to *Lotharius* the Emperour, as a Teſtimony of his royal Reſpect, a goodly Horſe ſhod with Gold. Seeing by the light of Scripture and of Nature, Beaſts are ſo commodious, No Marvel God puts an additional Motive, to preſerve this City for Beaſts. *Should I not ſpare* Nineveh *wherein are* —— *and alſo much Cattle.*

Application. 318

1. This doth ſhew, *That we ſhould honour God in his Bleſſing of Cattle*: for ſhould we not ſpy where God doth ſpare, prize that which he preſerves? Yes, If our tame Beaſts forſook our Paſtures, and ran into the Woods; and the wild Beaſts forſook our Foreſts, and came running into our ſtreets, as they did in *Germany* in the year 1086. Or, That men were forced to draw in Trace, to plow the Lands, or to be yoked in Carts to carry up and down our Commodities; as it happened in thoſe diſmal Civil Wars under *Uladiſlaus* the III. King of *Hungary*, we ſhould then think Cattle a rich Poſſeſſion. *Alexander* was ſo touch'd with the loſs of a few Horſes, which the *Mardi* took away from him in the Rear of his Army, as he march'd into *India*, that he threatned to burn down their Woods, deſtroy their Country, and kill them to a man, if they were not reſtored. *Ulyſſes*, when he had loſt a few Mares, ſought all *Greece* to regain them, and

when he had found them, built a Temple to *Diana* for them. The serviceable Beast was so pretious to antient times, that they knew not how to give honour enough to them: *Solon* commanded all the People to sacrifice to the Gods, for the use of the Ox, and made it as capital a Crime for any man to kill a Bullock, as to slay a Man: Oh, let us not visit our Stalls without a Meditation, nor walk in our Pastures without a Contemplation.

2. This shews, *That man is a Stipendary*: he is not perfect, he doth live much by supply, he is the best of the Creatures, but he is not a Compleat Creature. Man was born naked, that out of a sense of his Necessity he might have daily recourse unto his God: he carrys his Beggars-wallet at his Back: Man would be a Proprietary, he is but a Stipendary. Hath God need of any Cattle? No, thou art the Cattle-Eater, and Cattle-user, he spared them for thee. Yea, 'Twas not enough that he spared *the persons*, unless he spared *the Cattle*. *And also cattle.*

3. This shews, *That man hath a right in the Creature*: why may not a man participate of that which God doth set apart for him? *Every Creature of God is good, if it be received with Thanksgiving*, 1 Tim. 4. 4. A Church Constitution may out of Ecclesiastical prudence, but not absolute Necessity, forbid the use of such things, but otherwise the Creature is thy own. *And also Cattle.*

4. This shews the dignity of the Creature, for Cattle must have some Excellency in them when God would spare them, not only *Persons*, but *Also Cattle.*

5. This may serve to *strengthen your Christian Dependance upon God Almighty, for he careth for you*; for he careth for *Cattle*: He that feedeth the Ravens, and clotheth the Grass, will he not feed and cloth you? What a turbulent and impatient People are we in Adversity? like *Domitian*, after eight months thunder at *Rome*, he was so distracted with it, that he cared not though the Thunder-bolt were in his fides. Come out of this Swoon ye fainting Creatures; *If Mordecai be of the Seed of the Jews thou shalt not prevail: if it be not of God, it shall not stand.* God can send a terror amongst the Midianites, he can put an hook into the nostrils of *Sennacherib*. God will pity his Saints, for he pitys *Beasts*, he will spare his Church, for he doth *spare Cattle. And also Cattle.*

6. This doth serve to exhort Man to maintain his Priority: for God doth first name the Person before he names the *Cattle*. Oh then, that that which is but put in the Additional, should exceed that which is placed

ced in the Principal: thus the Servant should be better than the Master; that the greatest Brightness should not be seen in him which is the Image of God: is a shame and scandal to man when he must be sent to learn his Duty of the Creature, as, *Go to the Pismire, o thou Sluggard*, &c.

7. This doth serve, *To elevate man, to aspire after his high Preferment*: here thou art but spared, and the Beasts spared for thee: but is there no greater happiness to be attained to? Yes, thou art not only set forth to be an Heir of the Creatures, but to be a *Co-heir with Jesus Christ*.

8. This shews, That we *should express Commiseration to Cattle*; seeing God will spare, why should not we? Yes, Spare them, 1. By respective usage; *The just man is merciful to his Beast*, he is a Beast which is barbarous to his Beast: seed it neither under its necessary Allowance, nor work it beyond its strength? Where shall the dumb Creature be righted? God hath a Bar for this oppressed Creature, and the right Beast (even the savage Master) shall one day meet with a Pound and a Scourge. 2. Spare the Cattle by moderate use: tho man hath a right to the Creature, yet he hath no Empery over it: he may participate of it, but not riot upon it: enjoy it for necessity and delight, but not for his Excess and Surfeit. 3. Spare the Cattle by avoiding Merciless Destruction: It is the hight of Out-rage to make sport and pastime with the spoil of Cattle: yet how many of these horrid Practises do we meet withall in Histories. *Phero*, because a woman's urine could not cure his blind-eyes, he fired the Town *Gleba rubra*, and destroyed all the Cattle. *Alexander*, in revenge of a Wound he had received before *Cyropolis*, leveled the City to the Ground, and made a miserable Spoil of the Cattle. VVell these things may satisfy Fury, but will they be acceptable to the just God? Men should spare Cattle, because God would spare Cattle. *And also Cattle*,

Much.

9. VVe come now to the considerable Plenty, *Much*. Observe, *That Plenty of Cattle is an eminent Blessing*. *Job* was herein blessed, *viz.* with 7000 sheep, 3000 Camels, 500 yoke of Oxen, and 500 she-Asses, *Job* 1. 7.

Application.

This doth shew the *Sweetness of Abundance, to have much in any thing there is much favour*; Every man doth live, but he that injoyeth this hath the more of life in him: For, *though the life of Man doth not consist in the abundance which a man doth possess*, yet the life of man is much sweetned

 by

by such abundance; seeing without Estate no needfull thing can almost be performed: Oh then how infinitely are we bounden to God, that he hath given us not only Competency, but Sufficiency; not Subsistence but Plenty. *Much Cattle.*

2. This shews, *That Gods Bounty in small things is conspicuous*, for God is here affectionate and compassionate to *much Cattle.*

3. This shews, that where there are *much Cattle, there should be much Commiseration.* Have you no Calf to kill for a Traveller, as *Abraham* did? no beast to set a wounded man on, as the *Samaritan* did? what use them only for your Pomp and Voluptuousness? then 'tis Pity God should spare you any thing, that can spare nothing for others: where there is much Cattle, the distressed should get a Taste out of your Abundance.

4. This serves to exhort you, *To be very circumspect in ordering a great Estate*; where there are much Cattle, there is much danger. Here are much Cattle in the City, are all right ordered: No, whereas thou shouldst have a scape Goat to take away the Sins of the People; or, a Colt to lead to thy Saviour: thou hast a Kid to send to thy Harlot, as *Judah* had: or thou maist ride Post upon some Creature with Letters to the high Priest to persecute the Church, as *Saul* did: where there are much Cattle, there may be many Abuses: How doth the Devil imploy his Souldiers? A *Pharaoh*, he can employ to make the people whom he spights, to sigh under heavy Burdens: and he can make *Ahab* sick for *Naboth's* Vineyard: he can have an *Absalom* to pluck the Crown from his Fathers head: and to commit the most detestible sin that ever the Sun beheld, to lye with his Fathers concubines in the sight of all *Israel*: an *Ahaz* he can make restless till he hath corrupted *Religion*, even set up an idolatrous Altar by the Altar of the Lord: an *Herod* he can prevail with to perjure himself at a Strumpets motion, and behead *J. Baptist*, whom not long before he had heard with reverence Oh, what will not wealth make men do? who have gored the world more than these fat Bulls of *Basan*? Oh, mighty men fear no Laws, dread no Pulpits! the most unnatural things do not daunt them, the most odious things do not shame them! to secure themselves, and to satisfy their Lust, to pollute the Earth, and blaspheme Heaven: they have *much Cattle*, and they will use them as they please. Wealth makes this City insolent: he that hath but one Kid, or Lamb, would be careful how he imploys them: but the *much Cattle* being the Surfet, begets all manner of Diseases in people: Some of your Cattle have been bestow'd in Gifts, think of your first Presents

ſents. Some have been ſpent in Entertainment: and have ye had noble Gueſts? No, conſider what Spots are in your Feaſts: Some Cattle have travelled for it: and have none but good Riders back'd them? No, I doubt *Zidkijah* hath rod one, to *Ahab* hearning him to fight againſt *Ramoth Gilead*: and a *Balaam* hath rode another, to curſe the People of God: an *Achan* hath rode a third, to catch the *Babyloniſh* Garment, and the wedg of Gold: a *Jehu* hath got on the fourth, to knock down *Baal's* Altars, to keep up *Jeroboam's* golden calves: a *Haman* hath leap'd the fifth, to get a cruel Decree ſigned to put all the Jews to death. But, perhaps, he that ſitteth in Heaven, will not ſuffer their deſign to take place: but there hath been ſome fruitleſs Journeys, tho there hath been old riding for it.

5. This may ſerve to perſwade all perſons *to forbear from Injury, where Cruelty may cauſe great Detriment*: there is much Spight born againſt thoſe places where there is much Booty; the humor of the Age is to be thruſting their hands into heaps, and to carry away rich Plunder, *To leave a Land which is as Eden before them, like a wilderneſs*, Joel 2. 3. *and to find out as a Neſt the riches of a people*, &c. that as *Lucullus* when he took *Tigranocerta*, he carried away 8000 Talents of ſtamped Coin: and, as *Beliſarius* overcoming *Gilimer* the Vandal, he carried away from *Tricaranum* in *Africk*, ſuch infinite ſums of Money, that ſuch heaps were never ſeen before at one time; and *Pompey* from his Conqueſt in *Aſia* brought home Tables of pure Pearl, Moons of Gold, and Cups of Myrrh, and a Cloſet of exact Gem, and a four-ſquare Mountain ſet with Harts, Lyons, huge Apples, and a large Vine of Gold, and the rare ſtatues of *Mars*, *Minerva* and *Apollo* of the ſame Metal: ſo our Bullys wo'd be fingring ſuch preys, and be at the like Riflings: But is Rape a juſt Poſſeſſion? No, the Quarrel had need be very juſt, elſe the Depredation is utterly unlawful: the power of the Sword is not alwayes a juſtifiable Judg, it may bring in Conqueſt, but not always Right to ſacking; therefore Q. *Fabius* would not ſuffer the Souldiers to touch any thing of the Citizens; ſaying, 'Tis enough, we have ſubdued them, let us leave the Gods offended to theſe Tarentines. *Ariſtides* overcoming the Perſians at *Marathon*, tho there was plenty of Gold and Silver, would not himſelf, nor ſuffer his Souldiers to touch any thing. *Probus Auguſtus*, in all his many Conqueſts took nothing, but Darts and Arms. *Charles* the V. at the Battle of *Pavy*, would ſuffer his Souldiers to take no Spoil. But for men of the ſame Religion, in Opinion, is a ſad thing, that if Battles be fought, Victory ſhould not ſatisfy,

But

But that they should carry the Vanquished to Dungeons, and make a general slipping amongst them, I finde the contrary in Scripture, for when *Pekah* King of *Israel* had conquerd *Ahaz* King of *Judah*, and had taken of all sorts, 200 000 Captives, and much Spoil, and carried them to *Samaria*: But the Prophet reprehends him sharply: saying, *Because the Lord your God was wrath with Judah, he hath delivered them into your hand, and ye have slain them in a Rage which reacheth up to Heaven; and now ye purpose to keep under the Children of Judah, and Jerusalem as servants and handmaids unto you; But are there not with You such SINS against the Lord your God? Now therefore, hear me, and deliver the Captives again, which ye have taken prisoners of your Brethren, for the fierce wrath of the Lord is toward you; wherefore certain of the Children of Ephraim stood up against them which came from the War; and said, Bring not in the Captives hither, for this shall be a Sin upon us against the Lord; ye intend to add more to our Sins, and to our trespass, though our trespass is great, and the fierce wrath of God is against Israel: So the army left the Captives, and the spoil before the Princes, and all the Congregation; and the men which were named by name, rose up and took the Prisoners, and with the spoil clothed all that were naked amongst them, and arayed and shod them, and gave them meat, and gave them drink, and anointed them, and carried all that were feeble of them upon asses, and brought them to Jericho, the City of Palmtrees, to their Brethren, so they returned to Samaria,* 2 Chron. 28. 9. ...15. According to this famous Precedent, use Favour and Tenderness to all of your Family (as 'twere) and Faith, of your own Region and Religion: and though they may fall under your subduing hand, let them not fall under your spoiling hand: Though Brothers may fall out with each other, and there may be trying of Masteries, yet not binding of hands, and carrying him away Slave, or picking his Pockets, and leaving him a Beggar: I see it in Practice, but I find it not in Scripture; for this were not to defend a Right, but to destroy an Interest: and not to fight for conscience or conquest, but covetousness and consenage: oh it is a dreadful thing to vanquish, and undo, to subdue and subvert: to make an absolute waste in a day, nay, an utter ruine in an hour: Nay, thou shouldst shew more equity, because thy Brother had once Ability: and express more compassion because there was once *much Cattle. And also much Cattle.*

Thus you have seen many things concerning a City, Infants and Cattle (possibly such as you never heard of before,) sure I am there's neither

of

of these but have something memorable in them. If the stone called *Cappotes* whereupon *Orestes* sate when he was recovered of his Madness, was laid up, and preserved to Posterity? then how much ought this place to have an everlasting Record? where so many things have been freed from impending Ruine. *Nineveh* was famous; what should I do, in conclusion, but look about for the City? I cannot find the same City, but shall I not the like? *Nineveh* is fallen, but can it not rise out of the Ashes? Oh that I should lose the City for want of due search, or that this City of yours should LOSE it self for want of a proper Duty: Can ye not change the name of your City? yes, *Strasburgh* was once called *Silberthal*, but being made the Exchequer of the Roman Tribute, 'twas called *Argentina*; so, cannot ye for that remarkable Accident in the Text (REPENTANCE) part with your own Name, to be called *Nineveh*? Is it Impossible to make you such a City? what doth hinder? give me but your Affections, set but your hearts to the Work, and the City is raised in an Instant, change but your Consciences, and ye shall presently change your Name: Oh *Argentina*, oh *Nineveh*, When shall I see thee? why should I not forthwith see thee? If ye love a Sermon, if ye love your selves, if ye love Safety, ye ought to do THIS: for, 'tis not *this great City* of yours, not the multitude of your *Persons*, nor the plenty of your *Cattle* which will make you HAPPY: unless *Nineveh* doth inclose all these, I mean unless Repentance doth give you Title and Testimony, Safegard and Security. Have *Nineveh's* Target, and fear no Darts; have *Nineveh's* Propitiatory, and fear no avenging God. Will you alter your Name? change your Lives? Prepare such a Mercy-Seat to appear upon within your walls? Oh that ye can think of *Nineveh*, and not be asham'd of your selves: *Nineveh* was Heathenish, you are Christian: *Nineveh* had but one Prophet, ye have had many; *Nineveh* had the Cry but of one day, or a few days, ye have had the Crys of many years; yet when will ye match *Nineveh* in Attention, Submission, Ashes, Sackcloth, Fasting, Prayer and Reformation: *Lucius Sylla* an old Dictator blushed to see *C. Pompey*, a young man to tryumph before him: so, may not you count it a high'd sparagement to you to see *Nineveh*, but newly entred into Religion (a very *Tyro*) to ride in the Tryumphant Chariot before you which are grown grey-headed under profession: ye would be spared, but when will ye seek God with *Nineveh's* penitent Heart? Oh, let sudden JUDGMENT as much afflict you and affright you: remorse as much humble you and change you, as they did *Nineveh*: as *Plato* was

called

called *Socrates jun.* because he so much resembled his Master; so ye, for resembling this City, may be called *Nineveh the younger*. If your Peril be as great, let your prevention be equal, else in coming short in Pacification, ye fall short in the Preservation; for can God and ye, tread the same ground, if ye walk by his side as Enemys? No, if ye rend away from God by Disobedience, he will pluck you off, though you were as a signet upon his right hand; VVhere is *Capernaum*, lifted up to Heaven in Priviledges? Where are the 7 Golden Candlesticks? VVe have had personating men long enough, when shall we have true penitents? *Alexander Severus* did cut-asunder the Sinews of a mans hand, which did present him with a false Brief of a case, and do we not fear punishing for offering to God a counterfeit Repentance; will ye dissemble to the last, and jeopard the ruine of a whole CITY? How far (can you imagine) that ye are off from the collusions of Justice? every Corner of your City doth seem to tremble under the voice of a threatning GOD: Oh, your Sins do cry and Vengeance is awaked with the Voice of them, the Heavens are offended with you, and the Earth doth seem to rise up in tumults amongst you: There are MANY which do WISH your Destruction, and are sorry they cannot make you the Miserable of the Earth: they consult sad things concerning you: yea, conspire against you night and day, their Hearts do boil, their Brains do work, their Mouths do foam, and they would willingly be stretching out their hands to shake you and shiver you: Ye have Enemys within your City, ye have Enemys in your own Consciences, your sins do threaten MORE Calamities to you than all your inveterate and implacable Adversaries which you have upon Earth: how can you oppose such irresistible forces? No, no, though you had Guards of Gyants, and every common Souldier were an *Ashibenob*, (the head of whose Spear weighed 300 shekels of Brass) yet your Sins will beat you down before your Enemies: Oh, stand up in your own Defence, open the right Arsenal, *Have the Armour of righteousness on the right and on the left*; use *Ninevehs* Weapons to fight This Battle, Vanquish all your sins by crying lowder for Mercy, than they do for your Ruin: escape Vengeance by flying from your Provocations, before Indignation hath attach'd you; your City is Threatned, take heed you do not sleep out the hour of your Security. Presumption may subvert, let Contrition deliver you: the time may be short, the VVork is great, the Danger is Apparent, the Misery will be unspeakable: pluck down your haughtiness, surcease from Obstinacy: your City walls do shake,

let your Hearts shake, your Buildings are loose upon their Foundation, groundsel them better by Mortification: ALL your Goods are ready to be SACRIFISED to Vengeance; bring forth your Sin-offering before the sparks have taken fire: If there be any listning to a Warning, credence of Threatning, obedience to Counsel, foresight of Danger, sting of Guilt, or obligation to Duty, PITY the City, and PETITION for the City, shed Lakes of Tears to obtain the Peace of the City; kill Droves of Sins to procure the Safety of the City; wear Sackcloth, lest you go NAKED, Fast, lest you STARVE, sit upon the Ash-heap, lest ye be brought to an Ash-heap; creep upon your Knees, lest ye do creep into Corners; shut up your selves in your Closets, lest ye be shut up in Dungeons; fly to Heaven, lest ye fly OUT of the Land; Confess your Sins, lest Justice do read the Bill to your Faces; Condemn your selves, lest ye be sentenced without Reprieve; Look upon your Errors with Passions; be humbled with Conflicts; repent with Agonies; appease with Fire; reconcile with Ropes; weep with Torrents; pray with shrieks; cleanse with Nitre; attend at the Court of Audience; lay it out at Gods Judgment-Seat; wash in *Jordan*, till the Leprosy be departed; wrastle with the Angel till ye have got the Blessing: Leave not one grievance in Heaven to prosecute you; not one Injury upon Earth to accurse you; be perfectly renewed, that you may be pefectly secured. Thus, if I can now leave you with bleeding Hearts, sobbing Breasts, suppliant Tongues, abased Bodies, frayed Souls, purified Consciences, and rinsed Conversations; ye are *Nineveh*, and your City may yet prosper. For you see how God pleaded out his Case for *Nineveh*, and freed his Clyent; the City was humbled, and preserv'd; REPENTANCE prevented her overthrow; not a man was smitten though there were multitudes of *Persons*; not a Beast was destroy'd, though there were *much Cattle*. *Go, and do thou likewise*; Do likewise, and enjoy likewise. Oh, that I could be such a *Jonah* to you! that I could cry out, Such a City! That I could make you thus to believe GOD, and serve GOD; your Humiliation should free you from all Horrors; your Dejection from all Dangers; your Devotion and Reformation from all Exigents: Your VValls should not be battered, your Bulwarks not demolished; your Palaces not laid waste; your Temples not shut up, your shops not rifled, your Persons not MASSACRED; nor your Cattle slaughtred. But your Liberties Lives, Goods, Royalties; your Ordinances, your Oracles, holy Altars, holy Priests, holy Vessels, holy Shew bread, holy Incense, and Holy of Holies; even all

your Spiritual Prerogatives and Church privileges ſhould be ratified to you upon Earth: you ſhould continue a ſafe People and floriſhing City; yea, after you have ſerved God in his Church, ye ſhould ſerve him in his Temple; he ſhould tranſlate you from this City, to the City of the New Jeruſalem, that after you have injoyed all the Preferments of the material, or myſtical City, ye might have the joyes and pleaſures of the glorious City, even the *Prize of the high calling of God in Chriſt Jeſus.* VVhich that ye may have, the Lord grant for his Mercys ſake. *Amen.*

FINIS.

The POSTSCRIPT
By the Author of this ABRIDGMENT.

'TWas the earneſt Deſire of my Soul after the Proſperity of this famous and renouned City of LONDON, which ingag'd me to abridg and publiſh theſe prophetick Sermons: In the doing whereof, I am perſwaded, that none will (it having been my Care, all-along the Work that none ſhould) blame me for injuring the worthy Author; For, if any ſhould take the Pains to trace me through the whole, they will finde that I have omitted nothing eſſentially neceſſary, whereby the Work may be maimed; and (the Deſign conſidered viz. *Brevity*) that the ſubſtance of the Work may be had for a ſmall Price: Nor is there, in any one leaf of the Original, things of leſs Moment inſerted here, and thoſe of more weighty Concern omitted: This were a Fault I could not forgive my ſelf; nor could the Chiding of wiſe and ſober perſons more diſcompoſe me, than my own Breaſt would be diſturb'd of it ſelf, *&c.*

Theſe Sermons were preached in this City, about the Year 1655 or 1656; Their whole deſign was then to beget in the Hearers a hatred of SIN; and to preſs them to a ſpeedy REPENTANCE, by repreſenting the Wrath and Vengeance, Plagues and Judgments, which God pours down upon Mortals for their Offences: Therefore their Publication, now, cannot but be ſuppoſed ſeaſonably time'd: For, alas, alas! within theſe few years, there hath ſprung up (out of the Bottomleſs Pit, I had almoſt ſaid) a Generation of (what? ſhall I call them Devils? in the ſhape

shape of) Men and Women, who, designing to Debauch this Age, have (by amazing Examples) succeeded too well in their Undertakings; for, by their Lying, Swearing, Cursing, Whoring, Cheating, Drinking, Perjury, Hypocrisy, Blasphemy, *&c.* they out-brazen Heaven it self, and bid Defiance to the God thereof, thereby ripening themselves for Destruction, except Repentance prevents. Well then, If Judgments were (as our Author saith) upon their March, Rank and File, so many years past; what man of Understanding is there that do's not see them drawn up, and presenting, wanting only the Word from *the God of Hosts*?

Read Pages 48, 49.

Now then, Suppose, He begins with another Plague among Us; come, Oh ye Paterns (I had almost call'd ye Patrons too, of Wickedness,) you, with the rest of them, both male and female, that have been poisoned by your Examples, fall all to this work of Repentance: I say, where will YOU secure Your selves from the VVrath that is coming? VVill those By-places of Secresy, where You and your Misses, (to speak modishly,) have Caress'd together, secure you? No, no. You may Remember what shift you made to shun the last; Do ye think ye will not be met with now? VVhat, because God in his Infinite VVisdom was pleased not to make a Visible, plain Distinction of his Love and Hatred to persons, but the honest man dy'd of it as well as the dishonest; those that were faithful to the Marriage Bed are seiz'd by it, equal with those that have been false to that sacred Tye: He that fears an Oath hath had God's Tokens, when he that floods out Oaths hath been free, *&c.* There's no Reason for all this, but that 'tis the pleasure of the Almighty: for, Should GOD in the Plague-time, or by any other distinguishing Judgment pick out, sweep or hurry away the most profligate Debauchees, He's and She's, 'twere enough to Scare SINS of all sorts out of the World: This were, in effect, to answer *Divus*'s presumptuous Petition, *Luke* 16.27 For who would play *Zimri*'s and *Cosbi*'s parts if they expected (before the end of the Act) to feel a *Phineas*'s Spear, and so I might bring in Examples of all Sins, *&c.* But God deals not thus with poor Mortals: No, no, If the Threatnings of his VVord won't deter us from Sin; If his Promises wo'nt invite and allure us to a holy Life; his infinite Wisdom directs to no other Means, but according as our Obedience is to his Word, so will it go with us to all Eternity: And yet (sometimes) God doth hang up sad Examples of his Justice too. Oh! when Judgments stand ready, tho'd not Mortals stand prepar'd for an Eternity? the Godly are by a holy Life, willing & always ready, to submit to the

good Pleaſure of the Almighty; and to ſuch Judgment is no Judgment; and if it periods their natural Lives, it does, at the ſame Moment, initiate an eternal one of Happineſs: But for the others; I mean thoſe that None can, with the largeſt degree of Charity imaginable, admit to belong to God, as ſuch, till true Repentance hath capacitated them: How ſhould theſe, together with the civiler ſort of Sinners, the Hypocrites, Lyers, unjuſt, the Rebellious, Diſobedient, the ſly Adulterers, *&c.* fall upon their Knees, and with Tears in their Eyes implore divine Mercy in time, before it be too late: For, ſhould Judgment ſeize theſe, be it of what kind it will, Wo's upon wo's will be their Portion; what Tongue can expreſs, what Heart can conceive (as the Joyes of the firſt, ſo) the Pain, Anguiſh and Torments of the other, which will be endleſs, eaſeleſs and remedileſs: If thoſe bodily Miſeries, (mentioned *page* 34,) will be ſo exquiſite as they may be managed by an Enemy, how dreadful and aſtoniſhing will it be, when theſe frightful and ſcaring ones ſhall be but as fiery Chariots to convey them to unquenchable Flames? as doubtleſs they will be to all wicked wretches, and ſuch who are contriving Plagues and Torments, and inventing Inſtruments of Cruelty for others, ſhall undoubtedly feel their keeneſs themſelves, together with all thoſe that approve of, conſent to, or connive at the ſame, without true and ſpeedy Reforming. Trifle not away time, tho' tis true, Late Repentance may ſave, yet tis ſo great a hazard, that 'tis next to, tho not an Impoſſibility: and, if of the right ſtamp, yet there's theſe Uncomfortable Circumſtances in a dying or a laſt gaſp Repentance. 1. In this life, God can have no Glory by it; which, if Heaven could admit of any Sorrow, 'twould be this, that they repented no ſooner; that they brought God Glory no ſooner, that there ſhould be ſo much inward Joy and Peace in a holy Life; and that they ſhould by Impenitency deprive themſelves thereof. 2. Neither themſelves nor their Relations can have any Comfort in it; becauſe words on a Death-bed can expreſs no more than what others have ſaid; and thoſe, when recovered, their Sins have receiv'd life too: Now an evangelical holy Life is the infallible Teſtimony of a ſound ſincere Penitent: And my Soul for thine, if thou liveſt this Evangelical Life, and doſt not joyn it with, nor place it in the room of Chriſt, expecting Salvation for it, thou wilt certainly be eternally ſaved.

Flatter not your ſelves with fooliſh Hopes or Perſwaſions, That thoſe which do'nt Swear, Curſe, Blaſpheme, Whore, Health, *&c.* are a parcel of damn'd

damn'd Hypocrites; and as bad as the worst, only they don't shew it, and appear so to the world, but *&c.* Well then, by thy own Confession, so far as one do's keep from these Extuberances of Wickedness, they are better than them that run to the excess thereof, only thy Conceit is that they are Dissemblers, *&c.* Now, to please thee, we'll grant it, tho', 'tis the worst thou canst judg, and the worst certainly will be their own: But, I prethee, what do's he lose by abstaining from these Excesses of SIN, tho', as I said, he be a Hypocrite, and therefore miserable, yet his Torments, if compared with thine, will be the less; and all thy gains by thy aboundings therein, plagues in this life, and the hottest flames in the next. Again, Will their Hypocrisy excuse thy abominable Debauchedness, such as a very Heathen would abhor thee for? No, Know, that Hypocrisy will as certainly convey them to Hell as thy open Prophaness will hurry thee thither, without Repentance in both; the one Inns there at a Snails pace; the other Posts thither: The one enters as at the Back-door, the other bounces open the great Gates. And, as for these two ugly Sins of Swearing and Cursing; 'Tis too probable, nor can it be conceiv'd beyond bounds of Charity, but that Cursing Persons are Cursed Persons, *statu quo*; and, Swearing Persons are, Too oft, forsworn Persons; for, if the Wise man saith, *Prov.* 10. 19. *In the multitude of words there wanteth not Sin*; certainly in the multitude of Oaths, there wanteth not Sin, and that to a very high degree, *&c.*

Indeed the Great Out-Cry against Hypocrites is, their good Pretences, and yet their contrary Practices when 'tis in their Power to perform the Good pretended; they declaim against Swearing & Cursing, and yet are hellish Lyers; rail against Whoremongers and Adulterers, and yet are devillish brisk slyly with their Neighbours Wife or Daughter, *&c.* This is very sad indeed, and deserves to be lamented in Tears of Blood, if possible: This is a Wound that goes to the Heart of a true Child of God, that the holy Name of God should be thus reproached and blasphem'd; as if the Gospel had lost its Regenerating and Sanctifying Virtue! and did nothing, now, upon the Souls of Men and Women, but make a parcel of Hypocrites, Factious persons, Rebels and Traytors, *&c.* Well, Grant thy Accusations to be truth, and there can be no pleading for them. Yet, this I'le say in Vindication of the Power of the Gospel; That, now, there are true Converts; them that are born again, for, the Blind see, the Deaf hear, the Dumb speak, the Lame walk, and

and the Poor receive the Gospel, &c. But as for these Evil doers, and only Pretenders to Good, We disown them, for they are but the better sort of your selves, crept or sneak'd among the truly Godly, because they are more inlightned then the greatest DON's of ye all that wallow like swine in your carnal beastly Pleasures: Besides, the Hypocrite's going into Secret to commit his Sin, thereby condemns himself, and thee too, by being so impudent to make it so notoriously visible: therefore ye wicked Wretches! Oh that I might (now) prevail with you, either to make known your Priviledge and Authority, whereby ye have thus indangered a Kingdom by provoking the Almighty to showr down Judgments; or, if ye be ashamed to vindicate it by Arguing for it: Can ye do your Souls a greater Kindness, nay, can ye bring greater glory to God than by (setting up in the Kingdom a Patern of) Repentance?

And, as for your speaking of good Pretences and no performances, This is an Evil which can have no Advocate: Therefore 'tis necessary to consider the Good pretended to, whether it be an essential, necessary and universal Good; and if God's time be come, he will find out fit Instruments, that shall not only Pretend, but intend and actually do it. Indeed, I wonder that men seeming to have pregnancy of Wit at a more than ordinary rate; in other things, should yet herein be short; That they do openly blame Good Designs, because those Designs have met with bad Managers; when as, at the same time, they secretly commend the pretended Design: Now, I conceive, that if the Design be good and honorable it ought to be followed, till it meet with real Intenders which at first must be Pretenders: Or, why do'nt you, that are the Fault-finders, undertake it your selves? But as for Hypocrites in general, this may be said of them, That they are the white Devils, and they have more wit than to associate with the Impudent shameless Sinner of any sort; tho' the worst of them too may act the Hypocrite, in some particular thing, yet not so as wholy to deserve the name of Hypocrite: You must look for the Hypocrite among the best, and not among the worst of men.

Now, for Hypocrites, or any other, I may with very much certainty affirm, 'tis not difficult to know from whence any get their Riches or Honours; or any thing else that looks like a Blessing; whether from God or else where, whether with a Blessing or a Curse? &c. For, if Riches flow in, or thou art advanced to honours, &c. and thou art proud, envious, oppressive; turn'st a Drunkard, Swearer, Curser, Whoremonger; an Evill

Ex-

Example among thy Neighbours, a Sabbath breaker, a Hater of God, and his People, *&c.* certainly, as long as thou continuest such, thou hast nothing from God in kindness; but in the midst of thy Injoyments, 'tis with thee as with them in *Psalm* 78. 31. *while their Meat was in their Mouths, the Wrath of God came upon them*; curst in all thy Concerns, tho seemingly thou prospereſt. 'Tis the like for Adversity, you may know whether God reduceth thee to a meaner Condition, in Mercy, or in his Displeasure, *viz.* by thy Behaviour to God in that Condition; when God bringeth low one of his own, for Tryal sake, or for other Ends best known to himself; oh with what Submissiveness, Humility, Love to God, Patience, Chearfulness, *&c.* doth he behave himself towards God! But another man, how impatient is he? he frets and fumes, rages and storms, swears and curses, omits all Duty to God; blaming this and t'other Instrument; and is like a wild Bull in the net, *&c.* and, without all Doubt, thou wilt own Debasement as well as Advancement to be in Kindness to thy Soul, if thou once becomest a right *Ninevite*, i.e. a true Penitent.

But methinks I hear the Debauchees of this Age deride this innocencing Grace of Repentance, and with their black Mouths ridiculing it, saying, What need of it now more than formerly? and wickedly conclude by fulfilling that Prophecy in 2 *Pet.* 3. 4. *all things continue as they were from the Beginning of the Creation*; tho' they will be miserably mistaken, as they may, even in this Generation, to their eternal confusion find. Therefore I heartily wish, that I could perswade men from living at a venture; as though it were a piece of Policy and Discretion to live at uncertainties, in Doubts and Fears, either, as if there were no Salvation; or, as tho' there were no right Directions how to obtain it, therefore no such great need of this Duty of Repentance, as is pretended, to make them capable of it.

The Truth is; Most men live (the more's the pity 'tis so where Christianity is profest) as if 'twere hazardous, or, at least, comfortless to be too zealous for the very Truths of the Gospel themselves; and therefore they enervate the Power of every Commandment both Legal and Evangelical; and, to quiet their Consciences, patch up Rules to themselves far short of the Power of Godliness; thinking it impossible that any can live, in truth, to a higher degree of Holiness than themselves: and by those home-spun Rules guide their Lives, and so miscarry to all eternity. That Threatning of our Saviour's in *Matth.* 5. 20. *That except your Righteousness shall exceed the Righteousness of the Scribes and Pharisees, ye*

shall

shall in no case enter into the Kingdom of Heaven; may be, by the Blessing of God, a Sin-confounding, and a Soul-preserving Word, if 'twere every day sounded in the ears of the Debauches of this Age: Nor can I conceive what kind of Construction, Interpretation or Exposition their Teachers make thereof, or they understand thereby; What are they so foolish as to imagine, that Debauchery and Hypocrisy divide the whole world? *&c.* surely they do, else holier Lives would be the Consequent of better Thoughts; They think thus, or more wickedly, That at the last day, all being alike, God Almighty will, not respecting how men have lived in this World, pick out some to eternal Salvation, and possibly (because they are in a sinful sense Self-lovers) they hope they may be the Persons, *&c.* Looking upon Faith and Repentance which the Gospel directs to, as improbable, yea impossible; tho' indeed, in the true Believer, they produce a holy Life, which justifies them to be neither dead nor spurious; and yet in point of Justification, he renounces his Righteousness, and counts it as a menstruous cloth, as to any stead it can stand him in, to the satisfying Divine Justice, and wholly relies upon the Merits of JESUS CHRIST; which for any other but a Child of God to do is impossible. No, others will look a squint at their own Righteousness, *&c.* tho' in words they may own Christ; but 'tis impossible for them to go out of themselves, and rely upon another for eternal life. Wherefore the whole life of a Christian in this World is a Mystery to others, and understood by none but such as are instructed by the Spirit of God: And, as there's a Mystery in Godliness, so there's a Mystery of Iniquity; a Child of God admires how Strangers and Enemies can have any rest and quiet in their own Bosoms, how they can eat, drink, sleep, or indeed do any thing till they have made their peace with God; and got the pardon of their Sins in the Blood of our Lord Jesus Christ; lest in the interim, because they carry their breath in their nostrils as well as others, they should lye down in everlasting Flames, where the Worm dyes not, and the fire goes not out; which undoubtedly must be to such, who live and dye strangers to the Power of Faith and REPENTANCE.

Entred according to Order.

FINIS.

LICENSED,

ERRATA

LICENS'D,

October 10. 1691.

J. Fraser.

ERRATA

Page 11. Line 16. *for Nation* read *Notion*. p. 30. l. 1. read *so that* p. 30. l. 14. for *trying* r. *saying*. p. 31 l. 23. *for Majesties*, r *Matters*.